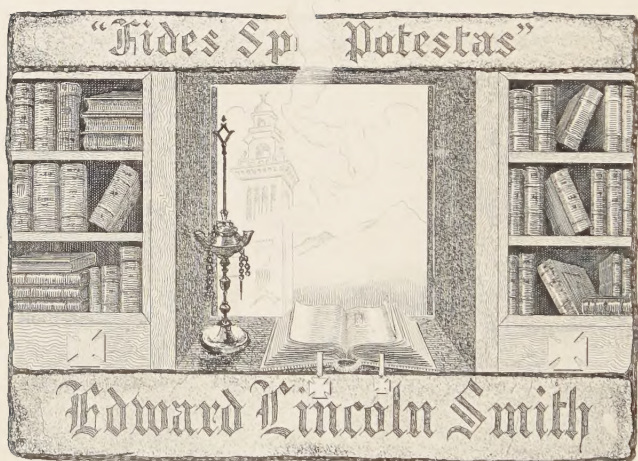


Studies in the
Life of Jesus Christ

Edward I. Bosworth



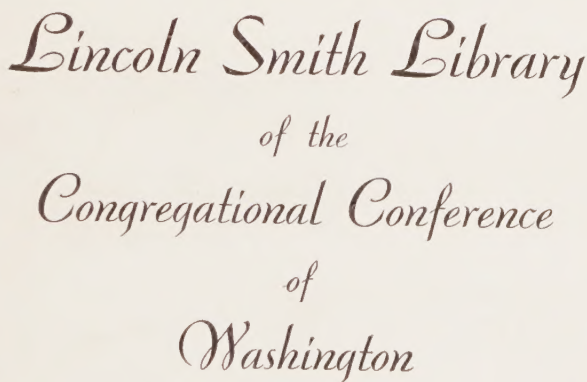
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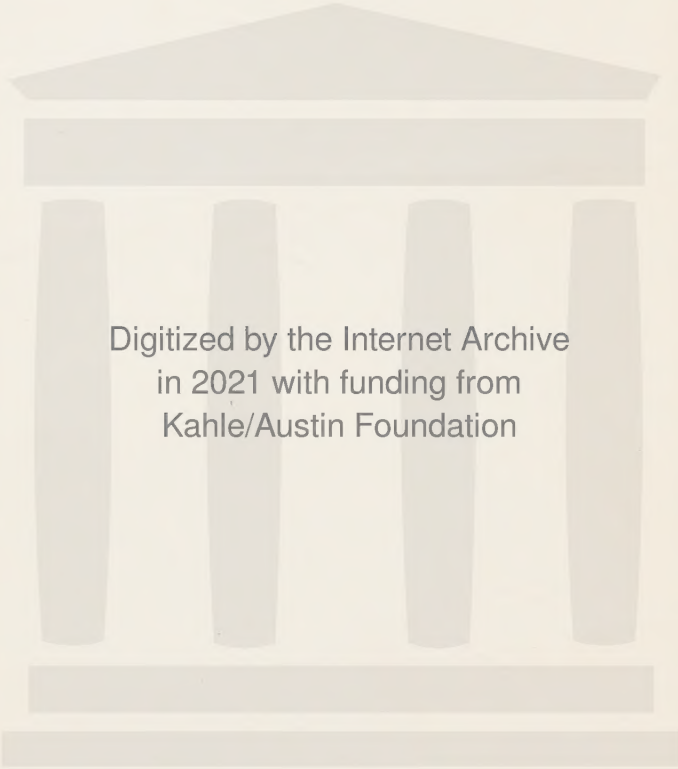
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STUDIES IN THE
LIFE OF JESUS CHRIST

Studies in the Life of Jesus Christ

By

EDWARD I. BOSWORTH

NEW YORK

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Preface

THIS book is designed to introduce the student to the inductive study of the life of Jesus Christ. It therefore takes up one by one the four accounts of the life of Jesus that have come down to us from apostolic days. It has seemed best for the purpose in hand to take these four Gospels up separately, rather than in the form of a Harmony, because it is only through the study of them as separate wholes that the individuality of each can be adequately appreciated. A further reason for such treatment is the fact that there is already published an exceedingly useful course based upon a Harmony.

The Gospel of Mark, now generally recognized as the oldest, and certainly the simplest of the four Gospels, will be made the basis of the study in Part I. This Gospel will be studied in detail, with only occasional references to the other three Gospels for supplementary matter. Briefer surveys of Matthew and Luke will be taken with the purpose of discovering their individual characteristics. Last of all, in Part II John's Gospel will be studied at some length. The Gospel of Mark will by this arrangement serve as a standard for purposes of comparison in the study of the other Gospels. This emphasis of Mark is also desirable for another reason, namely, that Mark's Gospel consists of narrative, rather than teaching, and since the teaching of Jesus receives special attention in the last course in the College Cycle, "Studies in the Teaching of Jesus and His Apostles," it is desirable in the present course to pay attention chiefly to the narrative.

PART I

Studies in the Life of Jesus Christ as Presented in the Synoptic Gospels

1. Detailed Study of the Life of Jesus Christ up to the Last Week, Chiefly According to Mark. Studies I–XI.
2. General Survey of the Life of Jesus Christ up to the Last Week, According to Matthew. Studies XII–XIII.
3. General Survey of the Life of Jesus Christ up to the Last Week, According to Luke. Studies XIV–XVII.
4. Detailed Study of the Last Week of the Life of Jesus Christ, According to the Synoptic Gospels. Studies XVIII–XXIII.

PART II

Studies in the Life of Jesus Christ as Presented in John's Gospel. Studies XXIV–XXX

PART I

STUDIES IN THE LIFE OF JESUS CHRIST AS PRESENTED IN THE SYNOPTIC GOSPELS

1. Detailed Study of the Life of Jesus Christ up to
the Last Week, Chiefly According to Mark.
Studies I-XI

Introductory Note on Mark and his Gospel

There is good reason for considering the Gospel According to Mark to be really *Peter's Reminiscences of his Lord*. The historian Eusebius, of Cæsarea in Palestine, who died about 340 A.D., in Book III, chapter 39, of his Church History, quotes the following statement made by Papias, Bishop of Hierapolis in Asia Minor, who died probably between 125 and 150 A.D.: "This also the presbyter said: Mark, having become the interpreter of Peter, wrote down accurately, though not indeed in order, whatsoever he remembered of the things said or done by Christ. For he neither heard the Lord nor followed him, but afterward, as I said, he followed Peter, who adapted his teaching to the needs of his hearers, but with no intention of giving a connected account of the Lord's discourses, so that Mark committed no error while he thus wrote some things as he remembered them. For he was careful of one thing, not to omit any of the things which he had heard and not to state any of them falsely." The "presbyter" whom Papias here quotes probably belonged to an older generation than that of Papias himself, and this testimony therefore is very early. If we assume that the work of Mark here referred to is our Gospel of Mark, we see what superior preparation Mark had for the composition of the Gospel. The quotation represents Peter to have had a series of anecdotes regarding his Lord from which he made selection according to the varying needs of his hearers. Although Peter, as a native of bilingual Palestine, in addition to his vernacular Aramaic, probably knew also some Greek, he did not feel equal to making public addresses in Greek; just as many Americans who read German easily and have some conversational use of the language, would not think of delivering a public address in German. The most natural inference from the quotation is that Mark knew Greek better than Peter did and helped Peter in his work among Greek speaking peoples. Peter's anecdotal reminiscences may have taken a somewhat stereotyped oral form and been taught by Mark to classes of Peter's converts. This series of anecdotes Mark finally arranged in the order in which we now have them, and perhaps after introducing some other matter as a result of personal investigation, wrote them out in the Greek narrative which

has come down to us as the Gospel According to Mark. In this way the Spirit of God secured to the Christian church what Professor H. B. Swete aptly characterizes as the "primitive picture of the Incarnate Life," the Gospel which, though "the simplest of the books of the New Testament," nevertheless "brings us nearest to the feet of the Master."

A few words about the personality of Mark himself may properly precede the study. John Mark was a Jerusalem boy whose mother, Mariam, was a well-to-do widow and a prominent woman among the Jerusalem Nazarenes, for it was in her commodious house that a large company of them were gathered to pray for Peter on the night before the day set for his execution. It was to this house on that night that Peter went as soon as he was released from prison (Acts 12:12). It has sometimes been conjectured that John Mark was the young man who was so nearly captured on the night of Jesus' arrest (Mark 14:51-52), and if so, that it was in his father's house that Jesus ate the Last Supper with the inner circle of His disciples. John Mark, therefore, was acquainted as a boy with the information regarding Jesus current in the Jerusalem church. He had connection with the apostolic circle, not only as the special friend and *protégé* of Peter, but also as the kinsman of Barnabas (Col. 4:10) and as the associate of Paul. He traveled as a "minister" in the missionary campaign of Paul and Barnabas for a time, but abandoned them under circumstances that greatly annoyed Paul (Acts 12:25; 13:5, 13; 15:38-39). Later he traveled with Barnabas alone (Acts 15:39). Years afterward, during the last months of Paul's life, Paul wrote to one of his friends from prison: "Take Mark and bring him with thee: for he is useful to me for ministering" (II Tim. 4:11). Mark seems to have been a "useful" man, "useful" to Peter, to Paul, to Barnabas, to the converts whom he catechized, and finally, through his Gospel, to the whole church of God, though perhaps, as Professor Swete says, "not endowed with gifts of leadership."

The ancient church believed that this Gospel was written in Rome and for the Roman church. That the Gospel was written for Gentiles and not for Jews is certainly evident from the passage 7:3-4. It is now generally thought to be the oldest of our four Gospels, and to have been put into its present form some time between 65 and 70 A.D.

STUDY I.—Preliminary Reading of the Gospel According to Mark

FIRST DAY: Mark and his Gospel

1. The Gospel of Mark is to be read through this week in portions assigned to each day, and an analysis of the narrative will be given in connection with this reading which will serve to show the progress of thought in the book and be the basis of the detailed study that is to follow the general reading. The Revised Version is recommended, and the "Twentieth Century New Testament" will often be found to be suggestive. The Gospel has so often been regarded as made up of disconnected sentences, each one numbered and thought of as suitable to serve as a text for a sermon, that the general sweep of the narrative as a whole may not have been noticed.

The main purpose of the book and the progress of its thought will be noted at the end of the week after the book has been read through. The principal characteristics of the Gospel will appear as the study proceeds. It is sufficient here to call attention in a preliminary way simply to the vividness and simplicity of its descriptions. A few introductory words about book and author may properly precede the reading; read therefore at this point the "Introductory Note on Mark and his Gospel."

2. The following is an outline of the Gospel showing the divisions and subdivisions that will be characterized and read during the week. Do not stop to examine it now, but refer to it during the week if you find it helpful.

Introduction: 1:1-13.

I. 1:14-7:23, Jesus in Galilee as Prophet-healer.

1. 1:14-45.
2. 2:1-3:6.
3. 3:7-4:34.
4. 4:35-5:43.
5. 6:1-56.
6. 7:1-23.

II. 7:24-10:52, Jesus Outside

Galilee Instructing the Twelve.

1. 7:24-30.
2. 7:31-8:26.
3. 8:27-30.
4. 8:31-9:29.
5. 9:30-50.
6. 10:1-12.
7. 10:13-16.
8. 10:17-31.
9. 10:32-45.
10. 10:46-52.

-
- III. 11:1-15:47, The Last Week in Jerusalem.
- | | |
|-----------------|---------------------------|
| 1. 11:1-11. | 9. 14:43-52. |
| 2. 11:12-25. | 10. 14:53-72. |
| 3. 11:27-12:12. | 11. 15:1-15. |
| 4. 12:13-44. | 12. 15:16-20. |
| 5. 13:1-37. | 13. 15:21-47. |
| 6. 14:1-11. | IV. 16, The Resurrection. |
| 7. 14:12-25. | 1. 16:1-8. |
| 8. 14:26-42. | 2. 16:9-20. |

3. The first verse is really the title, and might be printed on a page by itself. Now read 1:1-13, considering it to be *an introduction describing very briefly the summons to repentance brought to the nation by John the Baptist, a rough prophet of the wilderness; Jesus' baptism with its inaugural vision announcing Him to be the Son of God; and His period of temptation as Son of God in the solitude of the wilderness.*

Personal Thought: The reverent student of life is frequently impressed by the casual way in which great events often occur or great careers begin. The Gospel of Mark seems to have come to the world through the medium of a comparatively commonplace man, in a somewhat commonplace way, but none the less by the definite arrangement of God Himself. Commonplace daily life throbs with the life of God, and no commonplace man, doing commonplace duties, can tell at what moment the casual may become of world-wide significance. One's only safety lies in accepting every chance, and in "being steadily at his best."

STUDY I.—Preliminary Reading of the Gospel According to Mark**SECOND DAY: Mark 1:14-4:34**

Before reading regularly on in the Gospel, look briefly at the general trend of the *first main division* of the Gospel, 1: 14-7:23. This you can do by quickly glancing at the passages parenthetically referred to in the following characterization of the division:

JESUS APPEARS IN GALILEE AS A PROPHET-HEALER ANNOUNCING THE NEARNESS OF THE KINGDOM OF GOD (1: 14, 15, 32-34, 39) AND BECOMES VERY POPULAR AMONG THE PEOPLE (1: 28, 45; 3: 7-12, 20, 32; 4: 1; 5: 21; 6: 54-56); BUT HE AROUSES THE BITTER HOSTILITY OF THE RELIGIOUS AUTHORITIES BECAUSE OF HIS PECULIAR RELIGIOUS TEACHING AND PRACTICE (2: 16, 17, 24; 3: 6, 22; 7: 5).

Read quite rapidly the *first subdivision* of the main division just described, namely, 1: 14-45; in the light of the following summary: *Jesus appears as a prophet-healer proclaiming the Kingdom of God, attaches four men to Himself, and is received by the Galileans with an enthusiasm that interferes with His public teaching.*

Read the *second subdivision*, namely, 2: 1-3: 6, noting the following summary of its contents: *Jesus begins to reveal peculiar religious views that arouse the suspicion and ultimately the violent opposition of the religious authorities of the nation.*

Read the *third subdivision*, namely, 3: 7-4: 34, noting the following summary of its contents: *In the face of the continued opposition of the religious leaders Jesus boldly begins to gather out of His large popular following an inner circle, the nucleus of which consists very significantly of twelve men, to whom He reveals by parables and private explanations certain secrets ("mysteries") connected with the Kingdom of God.*

Note in writing the characteristics of Jesus that have impressed you in the reading thus far.

Personal Thought: "He spake the word unto them as they were able to hear it" (4: 33). New truth cannot be unloaded in an unprepared mind like furniture in an empty house. Remember that what it took you a long time to understand and accept you cannot usually expect another to accept from you when you first attempt to share it with him. Be sure, too, that God has much to say to you that you are not yet able to hear. If we remember this we are often kept from intolerance and impatience.

STUDY I.—Preliminary Reading of the Gospel According to Mark

THIRD DAY: Mark 4:35-7:23

Remember that Jesus has gone boldly forward with the selection and training of the twelve men in spite of opposition on the part of the powerful rabbis. Read now the *fourth subdivision* of the first main division, namely, 4:35-5:43: *Jesus performs four very startling wonders, three of them in the presence of the inner circle only.* Is there anything in the character of these four wonders that at all differentiates them from those that have been previously mentioned?

Read the *fifth subdivision*, namely, 6:1-56: *Jesus sends out the Twelve men to preach and heal in preparation for the coming Kingdom; He feeds a great company, consisting of more than five thousand persons, with a few cakes and dried fish; and His fame reaches both the royal court of Herod and the smaller country settlements.*

Read the *sixth subdivision*, namely, 7:1-23: *A crisis is occasioned by the coming of a delegation of religious leaders from the capital city into the north country to inspect Jesus; they complain that He is lax in advocating the observance of the sacred "tradition"; but they are vigorously and publicly attacked by Him with indignant sarcasm on the ground that the religious teaching of their professional "tradition" is scandalously at variance with the law of God.*

Write out again to-day whatever characteristics of Jesus have impressed you in the reading.

Personal Thought: "And they . . . said one to another, who then is this?" (4:41). It is this question that men ever since have been asking. It was never asked more insistently than in our own critical yet eager generation. There is something about the personality of Jesus that compels men to keep on asking it. We do not ask, Who then was Julius Cæsar? who then was Aristotle? Let your aim in this study be to give some better answer to this question for your own faith. The question is not answered merely by applying a title to Jesus, but by finding something in His personality to which your personality responds with conviction and personal devotion.

STUDY I. Preliminary Reading of the Gospel According to Mark

FOURTH DAY: Mark 7:24-9:29

The *second main division* of the Gospel is 7:24-10:52. Before reading it by subdivisions take a general survey of its thought by rapidly glancing at the parenthetical references in the summary below.

AFTER HIS DECISIVE BREAK WITH THE RABBIS (7:6-9), HE STAYS FOR THE MOST PART OUTSIDE OF GALILEE (7:24, 31; 8:13, 27; 10:1) AND DEVOTES HIMSELF LARGELY TO THE INSTRUCTION OF THE INNER CIRCLE OF HIS ADHERENTS (8:15-21; 8:31-9:1; 9:2-13, 30, 31, 35-50; 10:10, 23, 32, 42), WHO ARE NOW SEEN TO REGARD HIM AS THE MESSIAH (8:27-30); HE PERPLEXES THEM BY PREDICTIONS OF HIS DEATH (8:31; 9:31) AND BY A STATEMENT OF REPELLENT CONDITIONS OF DISCIPLESHIP (8:34; 9:45); HE STARTS FOR JERUSALEM (10:32).

Read the *first subdivision*, 7:24-30, in the light of the following summary: *After a sharp break with the rabbis (7:1-23) Jesus leaves the country and seeks seclusion in Syrian Phœnicia, where He has a significant interview with a native of the country.*

Read the *second subdivision*, 7:31-8:26: *Jesus goes south to the Galilean border, where, in consequence of His healing work, crowds begin to gather about Him, although He tries strenuously to keep His cures secret; He feeds a great multitude with a few cakes and dried fish, and immediately after an ominously brief interview with the rabbis begins to express keen solicitude about the inner circle.*

Read the *third subdivision*, 8:27-30: *Jesus leaves the country and goes far to the northeast with the inner circle; here it becomes evident that, in spite of the opposition of the religious leaders, and in advance of the opinion of the friendly element in the nation, the inner circle regard him as the Messiah; Jesus is gratified (cf. Matt. 16: 17-19), but requires that their opinion be kept secret.*

Read the *fourth subdivision*, 8:31-9:29: *The inner circle are perplexed and offended by certain new and strange statements of Jesus regarding His prospective death and resurrection and regarding the hard conditions of discipleship; at the end of a week three leaders privately have a wonderful experience with Him at night (cf. Luke 9: 32) on a mountain; He exhibits power over an especially obdurate case of demoniacal possession.*

Note the characteristics of Jesus that have appeared to-day.

Personal Thought: Mark 9: 24.

STUDY I.—Preliminary Reading of the Gospel According to Mark

FIFTH DAY: Mark 9:30-11:25

Read rapidly the *fifth subdivision* of the second main division, namely, 9 : 30-50: *Jesus returns secretly to Galilee and devotes Himself to the Twelve, repeating His perplexing statements regarding His death and resurrection ; He tells them that the continuance of their ambitious temper will send them to the Gehenna of fire.*

Read the *sixth subdivision*, 10:1-12: *Jesus temporarily resumes public teaching, this time to the southeast of Galilee, and surprises His disciples (cf. Matt. 19:10) by the strictness of His teaching regarding marriage.*

Read the *seventh subdivision*, 10:13-16: *Jesus surprises His disciples by His teaching regarding the significance of child life.*

Read the *eighth subdivision*, 10:17-31: *Jesus surprises His disciples by His teaching regarding the ineligibility of the rich for entrance into the coming Kingdom.*

Read the *ninth subdivision*, 10:32-45: *Jesus again speaks to the Twelve about His approaching death and resurrection but without effect.*

Read the *tenth subdivision*, 10:46-52: *In Jericho, fifteen miles from the capital, in the midst of a great crowd, Jesus gives sight to a blind beggar who begins the Messianic cry, and an enthusiastic procession starts for the capital city.*

The *third main division* of the Gospel is 11:1-15:47. Before reading it, if you have time, note its general trend by glancing at the parenthetical references in the following summary:

THE FINAL WEEK IN JERUSALEM, MARKED BY THE CONTINUED INSTRUCTION OF HIS DISCIPLES (11:21ff; 12:43, 44; 13:1-4; 14:17-25), AND ALSO BY SHARP CONFLICTS WITH THE RELIGIOUS LEADERS (11:27ff; 12:12; 12:13ff; 12:18ff; 12:35ff; 12:38-40), WHICH CULMINATE IN HIS ARREST, TRIAL AND EXECUTION FOR THE ALLEGED BLASPHEMY OF PRETENDING THAT HE IS THE MESSIANIC SON OF GOD (14:61-64).

Read the *first subdivision* of the third main division, namely, 11:1-11: *An enthusiastic procession brings Jesus into the capital city, as the Messiah.*

Read the *second subdivision*, 11:12-25: *Jesus expels the bazaar men from the temple colonnades, and the priestly custodians of the temple, alarmed by His boldness, join the rabbis in opposing Him; He makes no effort to organize His popular following, but instead urges upon them*

prayerful faith in God as the means by which the coming Kingdom is to be established ; by blighting a fig tree He dramatically shows them what faith in God can accomplish.

Write out carefully a statement of the characteristics of Jesus revealed by this day's reading. If the same ones repeatedly occur, do not hesitate to note them, for such recurrence is of value to you in forming your conception of His character.

Personal Thought: Our glad task is, by a process of unwearying experiment, to secure experience with the forces of the spiritual world and the laws of their action. The first experiments that are made may not be followed by conspicuous success, for they are often made unintelligently and with imperfect knowledge of the conditions of success. The first experiments of a beginner in an electrician's laboratory may be very disappointing, but he expects to keep at them until he learns how to succeed. Other experimenters, of established reputation, have attained results that make him sure that results can be attained. The church has yet to learn the possibilities of achievement through an intelligent use of the prayer law. Enough has been accomplished by individual experimenters, and especially by the Great Man of Prayer, the great Specialist in the spiritual world, to warrant individuals in making a lifelong series of experiments. Have you ever studied the conditions of effective praying?

“ Pray for my soul. More things are wrought by prayer
Than this world dreams of. Wherefore let thy voice
Rise like a fountain for me night and day.”

—TENNYSON, *The Passing of Arthur*.

STUDY I.—Preliminary Reading of the Gospel According to Mark

SIXTH DAY: Mark 11:27-14:52

Read the *third subdivision* of the third main division, 11:27-12:12: *The leading priests and rabbis, alarmed by the expulsion of the bazaar men from the temple colonnades, informally call Jesus to account for His exercise of authority; He in reply denounces them for their attitude towards John the Baptist, and in a parable solemnly warns them that their opposition to Himself will result in disaster to themselves and the nation.*

Read the *fourth subdivision*, 12:13-44: *The Pharisees and Sadducees (rabbis and priests) fail in three distinct efforts to discredit Jesus as a religious teacher; they are then themselves easily discredited as religious teachers by Jesus, who reveals their confused and inadequate Messianic conception; Jesus then publicly criticizes them as religious hypocrites.*

Read the *fifth subdivision*, 13:1-37: *Jesus startles the inner circle by announcing to them that the beautiful temple will be destroyed, and in a private conversation discusses the time of this destruction and of His own Messianic demonstration.*

Read the *sixth subdivision*, 14:1-11: *At a dinner party Jesus is anointed by a woman, perhaps in loving personal anticipation of the public Messianic anointing which the inner circle anticipate will soon occur, but to Jesus' mind the act suggests the very preparation of His body for the grave; something in the incident moves one of the inner circle to propose to betray Him to the hostile religious authorities.*

Read the *seventh subdivision*, 14:12-25: *At the Passover Supper Jesus speaks sorrowfully of treachery in the inner circle, and by two acts of most impressive symbolism pictures His death and hints at its deep significance.*

Read the *eighth subdivision*, 14:26-42: *Jesus, absorbed in the thought of his impending death, tries to prepare the inner circle for it, and then goes alone to a garden where, in great mental distress, He prays to be spared, if possible, the experience that awaits Him.*

Read the *ninth subdivision*, 14:43-52: *Judas, one of the inner circle, secures Jesus' arrest; all the inner circle abandon Jesus.*

Note carefully as usual the characteristics of Jesus that have appeared to-day.

Personal Thought: They had not yet seen the glorified Christian Messiah! Do we do better than they when it costs to be identified with Him?

STUDY I.—Preliminary Reading of the Gospel According to Mark

SEVENTH DAY: Mark 14:53-16:20

1. Read the tenth subdivision of the third main division, 14: 53-72: *Jesus is tried by the Sanhedrin with scandalous haste, and when the prosecution has failed to make its case, on His own confession that He considers Himself to be the Messiah, He is condemned to death as a blasphemer; the most prominent man in the inner circle denies ever having known Him.*

Read the eleventh subdivision, 15: 1-51: *The Roman procurator, after some hesitation, endorses the death sentence.*

Read the twelfth subdivision, 15: 16-20: *In a brief interval, when preparation for the crucifixion is being made, Jesus is left to be the victim of the brutal horseplay of the entire cohort of soldiers stationed in the barracks.*

Read the thirteenth subdivision, 15: 21-47: *Jesus is crucified in the midst of the jeers of the religious leaders, and after only a few hours of suffering, to the amazement of the procurator, dies suddenly amid portentous phenomena; He is placed in a sepulchre by a member of the Sanhedrin.*

2. The fourth main division is chapter 16: THE RESURRECTION OF JESUS, HIS APPEARANCES TO THE MEMBERS OF THE INNER CIRCLE, AND FINAL INSTRUCTIONS TO THEM.

There are two subdivisions, the first of which is 16: 1-8. Read it in the light of the following summary: *The second day after the execution friendly women come to the sepulchre to complete the burial, but do not find the body, and are told by a young man in white sitting in the sepulchre that Jesus has risen and will meet the inner circle in Galilee.*

The second subdivision is 16: 9-20. It is thought by many to be a later ending and not to have been originally a part of this Gospel. Read it in the light of the following summary: *Jesus appears to His disciples several times, and at His last appearance sends them out into the world to proclaim the gospel; He ascends into heaven, where He continues to co-operate with them.*

3. The main purpose and the progress of thought in the Gospel have now become reasonably clear. Jesus begins in Galilee as a great prophet-healer announcing the nearness of the Kingdom of God. He speaks with an authority and independence that arouse the bitter opposition of the rabbis. He is compelled to leave Galilee, and con-

centrates attention upon Twelve of His disciples who accept Him as the Messiah. He comes at the end to Jerusalem, where He declares His conviction that He is the Messiah, and because of this declaration He is executed as a blasphemer. The third day after He rises from the dead.

Write out a statement of the principal characteristics of Jesus revealed by the week's reading.

"Contrast Christ's day with ours. . . . We are educated, enlightened by the best thought of the past, the surest knowledge of the present; but His were an uneducated people, hardly knew the schoolmaster, and where they did, received from him instruction that stunted rather than developed. We live in a present that knows the past and is enriched with all its mental wealth. . . . But Jesus lived in a present closed to every past, save the past of His own people. The common, home-born Jew knew the Gentile but to despise him; the wisdom of Greece and Rome was to him but foolishness, best unknown; while the light that streamed from his own Scriptures could be seen only through the thick dark horn of rabbinical interpretation. We live in times when the world has grown wondrously wide and open to man; when nations beat in closest sympathy with each other; when the thoughts of one people swiftly become those of another; when commerce has so woven its fine network around the world that all its parts now feel connected and akin; but Jesus lived in a land which prided itself on its ignorance and hatred of the foreigner, where the thought of common brotherhood or kinship could only rise to be cast out and abhorred. In our day nature has been interpreted, the physical universe has become practically infinite in space and time, filling the soul with a sense of awe in its presence the earlier ages could not possibly have experienced; but in Christ's day and to His countrymen nature was but a simple thing, of small significance, with few mysteries. Ours is, indeed, a day that might well create a great man, a universal teacher, the founder of a new faith. Yet where is the person that thinks it possible for our historical conditions to create a Christ? But if the creation of Christ transcends our historical conditions, was it possible to his own? Or does He not stand out so much their superior as to be, while a child of time, the Son of the Eternal, the only Begotten who has descended to earth from the bosom of the Father, that He might declare Him?"—Fairbairn, *"Studies in the Life of Christ."*

STUDY II.—Events Immediately Preceding the Public Life of Jesus

FIRST DAY: The General Situation in Palestine

N. B.—The value of these studies will be greatly increased if you keep a note-book and write out answers to the questions asked, as well as thoughts of your own that the studies may suggest.

1. *The Political Situation.*—Read Luke 3:1-2. The Jews had been a part of the Roman Empire since 63 B. C., when the Romans, under Pompey, finding that the Sabbath-keeping Jews would not fight on the Sabbath day, raised their battering rams against the walls without risk on the Sabbath and captured the city (Josephus, *Antiquities*, 14:4:3). This capture of Jerusalem closed a century of struggle and independence in some respects the most brilliant of all Jewish history.

The Romans governed the Jews through the Herods, a powerful family probably of Edomite origin (that is, descendants of Esau), who knew how to make themselves tolerable to the Jews and indispensable to the Romans. The most famous member of the family, Herod the Great, “the splendid Arab”—a man of strong passions, dark vices, and large executive ability—had died shortly after the birth of Jesus. When Jesus entered public life several members of this famous family were holding governorships in districts of Palestine, although Judea, in which Jerusalem was situated, was governed by Pontius Pilate, the Roman procurator. The Jews enjoyed a reasonable degree of self-government, although the Romans saw to it that the highest office in the nation, the high priesthood, which had earlier been hereditary and held for life, was now filled by their own nominees and held during the pleasure of the Roman authorities.

2. *The Religious Situation.*—The Jews were specialists in religion; the rabbis and priests were their most prominent citizens. The Jews inhabiting Palestine at this time were descendants of the comparatively small minority that had cared enough for religion to turn away from the business openings in Babylon and return from the Babylonian captivity to Jehovah’s temple in Palestine. The centre of their religious system, at least in its popular aspects, had finally come to be the Messianic hope. It was expected that a king anointed of God would appear who should make them politically supreme in the world. He would found and administer “God’s Kingdom,” before which all other kingdoms would disappear or become subordinate. The Cæsars would one day come to Jerusalem with tribute! This

hope gave the people life and vigor. Each springtime troops of pilgrims went singing up through the country to Jerusalem, looking askance at the Roman soldiers there and praying for the coming Kingdom. To this coming Messiah every man looked for the realization of his ideal. The so-called "Pharisee" longed to see every Jew a scrupulous observer of Moses' Law; the Zealot highlander from Galilee longed to see the Roman out of the land; the average man longed for "better times," less work, better food and clothes and more of them; the Sadducean priests, whose chief interest was in the temple revenues, were probably satisfied with things as they were.

3. *The Industrial Situation.*—Although the Palestinian Jews were a religious people, still, the money-making instinct which has been characteristic of the race in all ages, was strong in them. As will be seen later, Jesus had to make determined protest against this spirit which permeated even the religious leaders of the nation. Read Mark 12: 40; Luke 16: 14; Matt. 6: 19-24. All through the Gospels the hum of business is heard. The sower, the fisherman, the pearl merchant, the poor calculator who began to build and could not finish, the banker, the rich farmer, the steward, and the money-changer are figures that go busily about through the Gospel narrative.

4. *Greek Civilization.*—Although the Jews had resisted the encroachment of Greek life more successfully than most nations, still Greek language and customs had entered largely into Palestine. Greek, as well as Aramaic (the current dialect of Hebrew), was spoken in the land, and there was a theatre even in Jerusalem. Matt. 10: 5 is an allusion to the foreigner in Palestine.

5. *The Situation in the World.*—This cannot be described here. It was a dark century. Slavery existed in brutal form, family life was decadent, human sympathy was meager, philosophers were pessimistic. In Palestine and in the world at large it was an age of highly developed selfishness.

Personal Thought: It was God's plan to introduce into this dark situation a single Life which, like a single clear true note, should draw all discordant elements into harmony. The New Order of things began with the introduction of that Life, its ideals and purposes. We instinctively date all events of human history with reference to the introduction of that Life; they happen either B.C. or A.D. Think to-day, and every day during this study, of your own relation to that Life. How ought it to affect your life to-day? Read thoughtfully the first chapter of the First Epistle of John.

STUDY II.—Events Immediately Preceding the Public Life of
Jesus

SECOND DAY: Early History of the Wilderness Prophet. Mark
1:4; Luke 1:5-25, 57-80

The figure to which Mark first introduces us is a weird one. Read Mark 1: 1-8. It looks at a distance like the figure of a dervish from the desert such as may sometimes be seen in the streets of Cairo or Jerusalem to-day. His uncut Nazirite's hair, destined one day to be clotted with his own life blood, grows long; his cloak is of coarse hair-cloth; a leather strap, not a sash, is around his waist, and he has adopted the diet of the ascetic of the desert. One is scarcely prepared for Jesus' estimate of him. Read it in Matt. 11: 7-11.

Read the account of his early history in Luke 1: 5-25, 57-80, and answer this question: What were the principal formative influences of his boyhood and young manhood? Luke 1: 15 indicates that he was a Nazirite for life. Read Num. 6: 1-8 to see what this involved. The death of his parents, so old at his birth, probably left him an orphan before he reached young manhood. Luke 1: 65, 80 indicates a life in the wild country east of the Dead Sea. In this region were the great monastic farms of the strange white-cloaked brothers of the quiet life, the monks of Paestine called the Essenes. John may have been influenced by them. His words in Luke 3: 11 suggest the benevolences for which they were famous.

During these years in the wilderness the mind of the young man seems to have been profoundly impressed by the Messianic visions of one of the great Hebrew prophets, for his sense of mission finally expressed itself in a sentence from this great prophet. Read John 1: 19-23. He was a man of much prayer. Read Luke 5: 33. Note in Luke 11: 1ff what was secured for the Christian church by an appeal to John's practice in this particular.

Probably John visited Jerusalem from year to year during this period and looked out with flashing eyes upon the religious sham and the brutal greed of the city's life, and returned to the desert to brood over what he had seen.

Personal Thought: "And the child grew and waxed strong in spirit, and was in the deserts till the day of his showing unto Israel" (Luke 1: 80). No man prepares for an emergency in a moment. What he is in an emergency is determined by what he has regularly been for a long time. What you were yesterday, and are to-day, is determining whether you will stand or fall in some future crisis.

STUDY II.—Events Immediately Preceding the Public Life of
Jesus

THIRD DAY: The Message of the Wilderness Prophet. Mark
1:2-8; Matt. 3:1-12; Luke 3:3-18

1. In the wilderness, as the months passed, there occurred a unique elemental experience; the Spirit of God met the spirit of a man and communicated to it a profound sense of mission. The sensitive spirit of the young prophet felt that the time for judgment was near and that the Messianic executant of Jehovah's wrath was on His way. In some vision of the night, perhaps, he saw a dove descending upon a man, and evermore looked for this sign in identification of the Messiah. A hint as to his psychological history during these weeks is found in John 1:31-34. Finally, equipped only with his vision and conviction, he emerged from the wilderness to see if he could not stir the hearts of men and move the nation to prepare for judgment by being washed in the baptismal waters of repentance. Travelers coming up to Jerusalem brought tidings of an eccentric man in the Jordan valley proclaiming that God's Kingdom was at hand. The prophets had often been eccentric men in dress and behavior. Moreover, every one expected Elijah to appear before Jehovah's judgment-day (Mal. 4:5, 6; Mark 9:11), and this man was like Elijah in the stern character of his message and in his dress (II Kings 1:8, R.V. margin). Furthermore it was in the Jordan valley where the rough prophet was now preaching that Elijah had disappeared (II Kings 2:8-12). No wonder that these excitable Jews rushed to the Jordan valley and that a group of enthusiastic young men gathered about the prophet. For evidence of this see John 1:35; Mark 2:18.

2. The prophet's message was first of all the nearness of the Messianic judgment. The keeper of the orchard had laid his axe down for a moment at the root of the tree while he inspected its twigs to see whether or not it was dead; the farmer had lifted the winnowing shovel to begin to separate the wheat from the chaff (Matt. 3:10-12). How every man in the crowd must have looked at his neighbor when he heard the startling words reported in John 1:26! In view of the impending judgment John the Baptist called upon men to repent of the great national vices. What were these vices? Read Luke 3:7-14 to ascertain. His message did not consist merely in threatening doom. It had its glad side. Read Luke 3:18.

He spoke with depreciation of his own baptism; it was only pre-

liminary and symbolical of the real experience which the Messiah himself would give them. He would purify not their bodies but their spirits through association with God's own Spirit (Mark 1:8). On the other hand the fiery wrath which He would visit upon the wicked would be felt in fact and not merely in prophetic word (Matt. 3:11).

3. After a time men were tempted to believe that perhaps John the Baptist himself was the Messiah. The delegation from Jerusalem felt that this was a possible hypothesis (John 1:19-20). John's own disciples found it especially hard to give up the hope that he would turn out to be the Messiah (John 3:26-28). But the early church assigned to him his true position. In Mark 1:2-3, and in both of the other Synoptic Gospels, this position is recognized and described in prophetic language. He was like the herald who goes beforehand through the wilderness shouting to the people to build a road on which the coming king and his retinue may travel. The people must level mountains, fill up valleys, make crooked paths straight and rough ways smooth. Read the full quotation of Is. 40:3-5 in Luke 3:4-6. Mark 1:2 adds a sentence from Mal. 3:1. Like the person described in the prophecy, this young prophet cried in the wilderness to the nation to prepare by repentance for the coming of Jehovah's Messiah.

Personal Thought: "He shall baptize you in the Holy Spirit" (Mark 1:8); that is, Jesus the Messiah will introduce His disciples into a personal relationship to the Spirit of the unseen God, which will do for their spirits what John's baptismal water did for their bodies, namely, make them clean. A cleaning up of the human spirit is to be accomplished through intimate association with the Spirit of God. This was the great, glad message of the wilderness prophet. A clean-spirited man is a man whose spirit is increasingly honest, kind, and peaceful. Without overdoing introspection, stop to ask yourself whether you are being baptized each day by Jesus in the Holy Spirit of the unseen God; whether you are more honest, kind, and peaceful than you were a year ago.

STUDY II.—Events Immediately Preceding the Public Life of Jesus**FOURTH DAY: Early Years of Jesus in Nazareth. Luke 2:39-52**

1. Ascertain from Luke 3:23 how old Jesus was when He emerged from private life. Note in Mark 1:9 where Jesus had lived before His public life began, and in Mark 6:3 what He had been doing there. Matt. 13:55 adds an interesting circumstance. That Jesus took his trade seriously is evident from the fact that in important crises of His life He instinctively reverted to the phraseology of His trade. Note, for instance, the language of the "builder" in Matt. 16:18. By this trade He supported His mother, and for a time probably also some of His six or more (Mark 6:3) brothers and sisters. The fact that His father is not mentioned in this last reference seems to indicate that he was no longer living. That Jesus' father was a man of moderate means seems to be indicated by Luke 2:22-24 (cf. Levit. 12:8), and perhaps also by the frequent incidental evidences in Jesus' teaching of first-hand acquaintance with the details of the life of the poor. Perhaps Mark 2:21 was a reminiscence of his own boyhood. The problem of His mother's support was one of His concerns even on the cross. Read John 19:26-27.

2. Jesus' education in Nazareth had probably been that of the ordinary boy. He had received home instruction in the Scriptures; the family would have been particularly interested in the exploits of their royal ancestor David, although royalty had been so long decadent that their royal descent probably gave them no more than a little local prestige. Jesus had been at school in the synagogue as a boy and had experienced the educational influence of the Sabbath synagogue services. That Jesus' education had not included technical training in the school of any great rabbi is evident from John 7:15, where "letters" means literature.

The country about Nazareth was in its educational influence historically for a Jewish boy much what the country about Boston is for an American boy. If the village teacher was a man of any imagination he must have spent afternoons of rare interest with his schoolboys on the Nazareth hilltops. "You cannot see from Nazareth the surrounding country, for Nazareth rests in a basin among hills; but the moment you climb to the edge of this basin, which is everywhere within the limit of the village boys' playground, what a view you have! Esdraelon lies before you with its twenty battle-fields—the scenes of

Barak's and of Gideon's victories, the scenes of Saul's and of Josiah's defeats, the scenes of the struggles for freedom in the glorious days of the Maccabees. There is Naboth's vineyard and the place of Jehu's revenge upon Jezebel; there Shunem and the house of Elisha; there Carmel and the place of Elijah's sacrifice. To the east the Valley of Jordan with the long range of Gilead; to the west the radiance of the Great Sea, with the ships of Tarshish and the promise of the Isles. You see thirty miles in three directions. It is a map of Old Testament history. But equally full and rich was the present life on which the eyes of the boy Jesus looked out. . . . For all the rumor of the Empire entered Palestine close to Nazareth—the news from Rome about the Emperor's health, about the changing influence of the great statesmen, about the prospects at court of Herod, or of the Jews; about Cæsar's last order concerning the tribute, or whether the policy of the Procurator would be sustained. . . . A vision of all the kingdoms of the world was as possible from this village as from the mount of temptation."—GEORGE ADAM SMITH, *Historical Geography of the Holy Land*, pp. 433, 434, 435.

3. The years in Nazareth must have been years in which were formed the habits that characterized Jesus in His public life. That such real development took place seems evident from Luke 2 : 40, 52. Here was developed His love of nature which is so evident in the parables and other illustrations used in his later teaching. What instances of this occur to you? Perhaps on the Nazareth hills was formed the habit indicated in Luke 6 : 12; 9 : 28. Here was developed that passionate interest in ordinary individual men and women which was so conspicuous later (cf. John 4 : 7, 27-34). During these years He must have thought profoundly regarding the Kingdom of God, for He came to the nation with a new conception of the Kingdom. The only glimpse we have of His boyhood life shows that He was becoming conscious of a unique relationship to God. Read Luke 2 : 41-52.

Personal Thought: We may say reverently that home life afforded Jesus a large part of His personal preparation for His Messianic work. Home life is an invention devised by the ingenuity of God for the development of character. In a good home one begins to learn how to treat a father and a brother, and he who learns how to treat his Heavenly Father and his human brothers has learned how to live. If you still have home ties, think to-day of your own home life and whether you are doing your part in making it what it ought to be.

STUDY II.—Events Immediately Preceding the Public Life of Jesus

FIFTH DAY: The Baptism of Jesus with its Inaugural Vision.
Mark 1:9-11; Matt. 3:13-17; Luke 3:21-22

Rumors of what was going on in the Jordan valley reached Nazareth. Perhaps in the cool of the day from the Nazareth hilltop Jesus often looked down the green valley of Jezreel towards the Jordan. There came a day when He put His shop in order, looked back upon it from the door for the last time, and joined the crowds listening to the fiery appeals of the wilderness prophet. Is it probable that John the Baptist and Jesus were acquainted? Note the evidence in Luke 1:39-56. John 1:33 indicates that John the Baptist did not know that Jesus was the Messiah, but not necessarily that he did not know Him personally. Read Matt. 3:13-14. Does this mean that John already recognized in Jesus the Messiah before the baptism, or simply that he knew Him to be an exemplary young man not needing to repent of any one of the national vices against which he was himself preaching, one by whom he might himself properly be baptized, rather than one whom he might baptize? It is difficult to understand the argument in Matt. 3:15 by which Jesus overcame John's unwillingness. Perhaps to Jesus' mind baptism was the identification of Himself with the nation, an act expressing His readiness to take His place humbly among those who looked for the coming of the Kingdom. He would accept the rite that all who aspired to the righteousness of the Kingdom observed.

Jesus had an inaugural vision, as great prophets often did (Is. 6:1-8; Jer. 1:4-12; Ezek. 1:28; 2:2). Can you tell from Mark 1:9-11 whether John the Baptist also saw the vision and heard the voice? Note the representation of Matt. 3:17 (where John the Baptist seems to be addressed), and John 1:32-33. The subsequent narrative makes it practically certain that the people in general did not witness this phenomenon.

Luke 3:21 adds an interesting detail regarding Jesus' state of mind during this experience. Interesting questions arise here which suggest profitable subjects for reflection, though you may not be able to answer them satisfactorily: What actually happened in the personal religious life of Jesus when the "Spirit descended upon Him"? What significance is there in the fact that the Spirit came in the form of a dove? If the dove symbolized peace, harmlessness, purity, con-

sider to what extent such symbolism would agree with John the Baptist's previous conception of Messiahship.

The expression "Son of God" was a Messianic title, and the voice from heaven therefore declared Jesus of Nazareth to be the Messiah. The sentence might well be translated, "In thee have I been well pleased." The statement might then be regarded as a verdict of approval upon the thirty years of life in Nazareth, and was calculated to preclude the idea that Jesus' baptism was in any sense a confession of sin.

Personal Thought: "Thou art my *beloved* Son." When the heavens opened to the earth, this voice from the invisible world at once gave assurance that the Great Unseen is capable of *love*. It is neither impersonal force, nor malignant personality, that invisibly animates all things. As you go out to-day, look sometimes into the sky and think of the love of God.

" And I have felt
A presence that disturbs me with the joy
Of elevated thoughts ; a sense sublime,
Of something far more deeply interfused,
Whose dwelling is the light of setting suns,
And the round ocean and the living air,
And the blue sky, and in the mind of man ;
A motion and a spirit, that impels
All thinking things, all objects of all thought,
And rolls through all things."

WORDSWORTH, *Tintern Abbey*.

STUDY II.—Events Immediately Preceding the Public Life of
Jesus

SIXTH DAY: The Temptation of the Son of God. Mark 1:12-13;
Matt. 4:1-11; Luke 4:1-13

1. Read Mark 1:12-13, and the more extensive account in Matt. 4:1-11. The parallel account in Luke 4:1-13 presents the temptations in another order. According to Mark 1:12, the conviction that God would have Him be alone in the wilderness formed itself in the mind of Jesus. What considerations the Spirit of God used to produce this conviction we can glean from hints in the longer narratives of Matthew and Luke. It is significant that the arguments with which Jesus resisted temptation are all drawn from the same section of the Hebrew Scripture. They are Deut. 8:3; 6:16; 6:13. It is fair to suppose that the general section of the Scripture in which these passages occur had been the subject of Jesus' recent study, and it is very significant that this general section presents *Moses' ideal of national life*, given to the people just before they crossed the Jordan. Read Deut. 4:44-46; 5:1; 6:1. Moses calls attention to the fact that he received the essential features of this ideal of national life during a period of fasting that lasted forty days and forty nights (Deut. 9:9-11). It was natural, therefore, for Jesus to do as Moses had done and seek a definite ideal of national life in the new Kingdom during a fast of forty days and forty nights. This becomes much more evidently natural when it is remembered that the Messiah was sometimes thought of as a second Moses. Read Deut. 18:17-19; Acts 3:22-23.

The question before Jesus evidently was this: What should be His Messianic ideal? What kind of Kingdom would His Father have Him establish? Consider just here the following questions: What is temptation? Was there real temptation here? Remember that the history of Jesus' experience at this time could have become known only through His own report of it, and consider the bearing of this fact upon the question of the reality of this temptation.

2. Jesus' later teaching reveals the fact that He was in the habit of presenting His thought in enigmatic and parabolic form. This is evidently the case in His report of these temptations. What did the first temptation really consist in? What was it that He felt tempted to do, but decided not to do? The answer to this question is best discovered by noticing the character of His answer, for His answer will reveal the

point at which the temptation really touched Him. His answer shows that He felt tempted to consider the life of man as consisting in something else than words from God's mouth (Matt. 4:4), that is, something else than friendly intercourse with God. He felt tempted to make the life of the new Kingdom consist in physical comforts for distressed men. Jesus' strongly sympathetic nature suffered when He saw hungry people. Read, for instance, Mark 8:2. He must have been strongly tempted, as the Messiah, to give instantaneous relief to all the hungry and all the suffering, but He saw that God's ideal for His Kingdom was a higher one. It involved the bringing of men into friendly intercourse with God, no matter how long it might take, and in this way securing a race of brotherly men among whom there would be no longer hunger and suffering. He would not simply treat the symptoms of the disease, but would by a longer process remove the deep-seated disease that caused the symptoms. His temptation, then, was not simply to satisfy His own hunger. But if He could not be trusted to keep from turning stones into bread for Himself when hungry, much less could He be trusted to keep from doing this to satisfy the hunger of others. The supreme aim of His Kingdom should be, not first and chiefly physical comforts for men, though these were involved ("not by bread *alone*"). He did sometimes give bread to the hungry, and He healed the sick to show that physical comforts were to be incidental features of the New Order. But the supreme feature of the Kingdom and the source of all other features would be friendship with God and man. There should be a race of brotherly sons of God.

Personal Thought: If you had Messianic power what would you make your life consist in? In your anticipation of life is it friendships, or a comfortable home and plenty of physical comforts to which you find yourself looking forward?

STUDY II.—Events Immediately Preceding the Public Life of
Jesus

SEVENTH DAY: The Temptation of the Son of God (concluded).
Mark 1:12-13; Matt. 4:1-11; Luke 4:1-13

1. Jesus reported that He was for a time tempted in another way to adopt a Messianic policy different from the one given Him by His Father. Read Matt. 4:5-7. What Jesus was here tempted to do would have appealed powerfully to the nation. To have appeared before them at the center of national worship with dash and brilliance, miraculously set down among them by Jehovah Himself, in Jehovah's courts, would have been to secure instantaneous acceptance. That which Jesus felt would have been wrong in this course is indicated by the character of His reply. It would have been pushing ahead of God to test Him and see how far God would sustain Him in making unbidden Messianic demonstrations. Instead, Jesus felt that the only course for Him was to wait for God to take the initiative. As the Gospel narrative goes on it becomes evident that God had not planned to have His Messiah rely on official prestige to win a following; for many months He carefully concealed His Messiahship from the nation. He did, however, slowly reveal certain qualities of personal character that have commanded the attention of men ever since. He became a revelation of God that the world has never exhausted. If the leap from the temple top to the pavement had been the demonstration of His Messiahship, He would not seem to the world to-day the incarnation of the character of God, as He does. Several subordinate questions arise here. For instance, Did Jesus actually go to Jerusalem? Consider whether Luke 4:5 throws any light on this point. Did the devil actually appear to Him, or did these suggestions arise in His mind and were they attributed by Him to the devil when He saw their evil import?

2. He reports a third temptation to His disciples. Read Matt. 4:8-10. If we continue to look to Jesus' answer for the indication of what it was that He felt tempted to do, it would seem that He felt tempted to secure an ultimate good by a temporary compromise with evil. Perhaps He thought, as the church has sometimes since thought, that He could first conquer by force of arms and then convert. Such a military career would certainly have met the popular expectation. In opposition to this idea Jesus proposed

simply to do right at the moment, to worship God, and God only, each moment.

3. It is not easy to ascertain from the parabolic form in which Jesus has reported His experience just what processes of thought He passed through during these six weeks. Very likely He experienced depths and heights of temptation that He could not explain even to His disciples, but He made it clear to them that He was tempted, and very probably tempted as fiercely as any man ever has been, or ever will be, by temptations commensurate with His great nature.

What experience do you think He meant to describe by the last clause in Mark 1:13? The word "minister" sometimes means to serve food (cf. Mark 1:31). The allusion to the wild beasts seems to be Mark's vivid, concrete way of indicating the wildness of the spot.

Personal Thought: If you are a tempted man, remember that Jesus Christ knows how it feels to be tempted, that He knows how to resist, and that He wills, from the vantage ground of His victory, to help you resist. "Wherefore it behoved Him in all things to be made like unto His brethren, that He might be a merciful and faithful high priest in things pertaining to God, to make propitiation for the sins of the people. For in that He Himself hath suffered, being tempted, He is able to succor them that are tempted." (Heb. 2:17, 18). "Having then a great high priest, who hath passed through the heavens, Jesus the Son of God, let us hold fast our confession. For we have not a high priest that cannot be touched with the feeling of our infirmities; but one that hath been in all points tempted like as we are, yet without sin. Let us therefore draw near with boldness unto the throne of grace, that we may receive mercy, and may find grace to help us in time of need." (Heb. 4:14-16.)

 STUDY III.—*Jesus in Galilee as Prophet-Healer*

FIRST DAY: Jesus' Early Public Work Assumed, but not
Recorded, by Mark. John 1:35-4:54

Does Mark 1:14 suggest an interval of unrecorded activity between the close of the six weeks' temptation (1:13) and the imprisonment of John the Baptist? Does the readiness of the four men to attach themselves to Jesus in Mark 1:16-20 imply a previous acquaintance? Mark 1:21 indicates that Jesus had already become a well-known public character. Why Mark, Matthew, and Luke do not describe this period of earlier activity is not entirely clear. It is generally supposed that John 1:35-4:54 describes it. These chapters will be taken up in detailed study later. Read them rapidly now in order to see their general drift, and as you read them notice whether they contain any evidence of Jesus' recent struggle with temptation. For instance, Do you see in the first paragraph of the second chapter any reminiscence of His second temptation (Matt. 4:5-7), any unreadiness to push ahead and exercise Messianic power without waiting for His Father's direction? Is there anything in the last paragraph of chapter 4 which suggests the first temptation, which shows Jesus' unreadiness to make His Messianic mission consist chiefly in removing physical ailments? Is there anything in these chapters that shows what Jesus proposed to Himself as the chief object of His Messianic endeavor?

Personal Thought: Jesus appears in these chapters moving out among men with shrewd insight into their characters and profound sympathy with their needs. They could not impose upon Him (2:23-25), their secret sins and needs did not escape Him (4:17-19). His successful battle with temptation had established in Him a living hope to which He would now bring them. You have no sin or need that can evade Him. "Whence knowest thou me?" we may say, as did Nathanael; "I have seen thee," He will say to us as He did to him. And He has seen us through and through. All the undiscovered weakness of our fancied strength, and all the latent possibilities of our distrusted weakness are known to Him.

STUDY III.—Jesus in Galilee as Prophet-Healer**SECOND DAY: General Themes of Jesus' Prophetic Message in Galilee. Mark 1:14-15**

Jesus had found men unready for Him at the capital. He had not been able to trust men there with any declaration of His Messiahship (John 2:24). To only one man had He been able to speak even vaguely of His Messiahship (chap. 3). In the country districts they were more ready to hear about the Kingdom of God (3:22-26), and a group of villagers among the Samaritan half-breed Jews (chap. 4) were ready even to hear about His Messiahship. Now He comes back from Judæa to try the less ecclesiastical Galileans. Read Mark 1:14-15, which contains a summary of the themes upon which Jesus made addresses in the synagogues and market-places throughout the northern province. Do you remember anything in John 3:26-4:3 which indicates why Jesus should wait until John's imprisonment before beginning His campaign in Galilee?

What did the phrase "gospel of God," or "God's good news," mean to the men and women in the synagogues of Galilee? Did it include an announcement by Jesus that He was the Messiah? In answering this question cf. Mark 3:11-12; 8:27-30. We can scarcely imagine what a furor of discussion these statements would have produced in Galilee. For what was the "time fulfilled"? The Kingdom of God was, as has been previously stated, somewhat vaguely conceived, yet in the main it was thought of as a political organization of righteous Jews to be administered by Jehovah in the person of His Messiah, which would destroy or annex all other nations. It seems to have been expected also that the righteous dead would appear in this era. The establishment of the Kingdom would be preceded by the Messiah's judgment. Did believing in the "Good News" involve anything more than intellectual assent?

Personal Thought: The call for repentance in view of the nearness of the Kingdom of God is as insistent to-day as it was of old. Put into modern phraseology it reads: Jesus is introducing a New Order among men; quit all wrongdoing and be ready for your part in it. The language is not a mere threat; it is a call to prepare for a great opportunity. Irresistible social forces are fast hurrying to a crisis. The New Order is being introduced in city and village, farm and factory, and each calls for men of the New Order.

STUDY III.—Jesus in Galilee as Prophet-Healer**THIRD DAY: The Finding of the Four Galilean Disciples.****Mark 1: 16-20; Matt. 4: 18-22; Luke 5: 1-11**

1. Read Mark 1: 16-20, and compel your imagination to produce for you phrase by phrase the picture described in the text. Form the habit of doing this in all your reading of these vivid descriptions. If we are right in making the events of John 1-4 precede this scene, these men do not now for the first time attach themselves to Jesus. It is a familiar form that they see as they lift their eyes from their work and a well-known voice that they hear. Very probably the relation between Jesus and these men is to be more intimate than at an earlier time.

These men were probably not fish peddlers going from door to door with their daily catch, but fish packers preparing cured or pickled fish for the market. What hint is there in v. 20 of a somewhat extensive business?

2. Jesus speaks to them in His favorite enigmatical style of utterance (v. 17). What does this half humorous, yet profoundly serious, sentence reveal regarding the great interest that mastered the mind of Jesus? That is, what was Jesus' chief concern at this time as He passed from province to province, from city to city?

In all this study one needs to form the habit of asking, "What actually happened?" though many times, as in all thorough investigation, he may not be able at once to answer the question. What do you suppose these men actually began to do in the days immediately following this invitation of Jesus? One would be glad to know the home life, the religious outlook, the aspirations and enthusiasms of well-disposed young Galileans like these fish packers. Information on these points can only be slowly gathered, and we must be content to work ourselves down into the situation as fast as we are able. What did it probably mean to them to be "fishers of men"? Did they at this time consider Jesus to be the Messiah?

Personal Thought: Jesus said, "Come ye after me and I will make you to become fishers of men." Evidently it was to be His policy to link their lives in with His own and to do something to these lives that would give them influence over others. To mean something good to some other life is an instinctive ambition of every normal life. Have you ever definitely and unreservedly put yourself into the hands of Jesus to have Him do His utmost to make you a power for good in other lives?

STUDY III.—*Jesus in Galilee as Prophet-Healer*

FOURTH DAY: Jesus Manifests the Authority of a Prophet in the Capernaum Synagogue. Mark 1:21-28; Luke 4:31-37

Read Mark 1:21-28. Capernaum was one of the ten or twelve busy towns that clustered around the beautiful little Galilean lake. The synagogue was the central institution of a Jewish community. The law of Moses was taught there on the Sabbath and administered there on week-days; it was a meeting-house on the Sabbath and a police court on week-days. Read Matt. 10:17. The "scribes," or students of the law of Moses, who usually spoke, made their expositions of the law consist largely in the citation of decisions of great rabbis: "Rabbi So-and-so says the law forbids this and allows that." Jesus preached an entirely new type of sermon, perhaps in the general fashion of the address reported in Matt. 5-7. What was probably the subject of His address? What does Mark 1:22 mean? See especially Matt. 5:20-22, 27-28, 31-34, 38-39, 43-44. Jesus seems to have spoken like a prophet after a long period in which no great prophet's voice had been heard in the nation.

The surprises of that Sabbath service did not end with the style of the address. A demoniac disturbed the public service by crying out against the prophet as "God's Holy One," apparently recognizing in Him the Messiah who at His judgment would send all evil spirits to their own places. Jesus quietly commanded the evil spirit in the demoniac to be silent and leave the man. The demoniac shrieked, went into a convulsion, and then became quiet and sane. We shall be better able to consider exactly what ailed this poor man when we have seen other similar cases in the subsequent narrative. Whatever the matter with him was, the main thing is that Jesus was able at once to bring his disordered personality into quiet rationality and restore him to home and society. It was a great day for this nameless man and his friends!

Personal Thought: "Even the unclean spirits obey Him." There was that in Jesus' personality which compelled obedience, albeit unwilling and unmeritorious obedience. Have you such a sense of Jesus' majestic authority as to make His word your law? He is not the mild-mannered, sad, suffering Messiah He is sometimes travestied as being, although He knew sorrow beyond every other man's sorrow. He is a regnant, authoritative LORD to whom your glad obedience is due. Ask Him to order your life this day.

STUDY III.—Jesus in Galilee as Prophet-Healer

FIFTH DAY: The Wonderful Healings in Capernaum. Mark 1: 29-34; Matt. 8: 14-17; Luke 4: 38-41

1. Read with active imagination Mark 1: 29-31. This incident was one of great personal interest to Peter, from whose reminiscences of his Lord Mark drew material for his Gospel.

2. Read Mark 1: 32-34. According to their ideas of Sabbath keeping it would have seemed scandalous to have appeared in the streets carrying a sick person on the Sabbath. But at sunset the Sabbath ended and the streets filled with people. Imagine the scene pictured in v. 33—old and young, parents and children, shrieking demoniacs and anxious friends. Read Luke 4: 40-41 and note the detail added regarding Jesus' method of healing. What made them think that Jesus could heal the sick? Does this presuppose any period of activity on the part of Jesus not recorded in this Gospel?

The demoniacs are said to have recognized that He was the Messiah (v. 34) as the man in the synagogue in the morning had done. Why did Jesus object to their announcing His Messiahship? Does this statement in v. 34 indicate whether or not people in general at this time thought Him to be the Messiah?

3. Following this evening of wonderful and numerous cures in the Capernaum street, we find Jesus doing a characteristic thing. In the morning, before the stars had faded out of the sky above the lake, He stole out of the house and went to a quiet spot outside of the city to pray. Probably some of the servants saw which way He went, for Peter, in whose house He slept (v. 29), soon found Him. The question to be asked with reverence, and answered only partially, is this: What did Jesus pray about? In His prayer did His mind turn back to the experiences of the last evening, or look forward to the weeks just before Him? Did the work of healing make draughts upon His spiritual force which prayer recuperated? Or did He suffer at the sight of so much sickness and despair? Was He tempted to make His whole ministry one of physical relief? One need not be disturbed by finding that he can answer these questions only partially or tentatively.

Personal Thought: These were busier days than any we shall ever spend. If Jesus found it necessary to take time for prayer before beginning the work of the day, is it at all likely that we can safely dispense with it?

STUDY III.—Jesus in Galilee as Prophet-Healer

SIXTH DAY: The Popular Campaign throughout the Entire Province of Galilee. Mark 1:35-45; Matt. 4:23, 8:2-4; Luke 4:42-5:16

1. Read Mark 1:35-39. The crowds that had gathered in the street at Peter's door on the evening before began to re-assemble the next morning, and the four companions of Jesus reported this to Him (v. 37), but they found that He did not propose to go back. Why did He not go back to heal more sick people in Capernaum?

2. The province of Galilee was an exceedingly fertile district, full of thrifty towns and busy people. Its patriotic inhabitants were somewhat excitable by nature and furnished a good number of revolutionists. "Nor hath the country been ever destitute of men of courage, or wanted a numerous set of them; for their soil is universally rich and fruitful, and full of the plantations of trees of all sorts, in so much that it invites the most slothful to take pains in its cultivation, by its fruitfulness; accordingly it is all cultivated by its inhabitants, and no part of it lies idle. Moreover, the cities lie here very thick; and the very many villages there are here, are everywhere so full of people, by the richness of their soil, that the very least of them contains above fifteen thousand inhabitants."—JOSEPHUS, *Wars*, 3:3:2.

3. Mark narrates one striking incident in this tour through the province. His reason for mentioning it seems to be the fact that its occurrence made it impossible for Jesus to work in cities and compelled Him to hold field meetings (v. 45). It was the case of a man with leprous spots whose touch was contamination. In some way the leprous man became possessed of the idea that Jesus could cure him, and appealed to Him. The outcast man's desperate plight aroused Jesus' sympathy (v. 41) and He unhesitatingly touched him. He at once sent the man out of the province to Jerusalem to make the offering prescribed by law in cases of cured leprosy. In v. 44 what was it that was the "testimony"? To whom was it a testimony? And of what was it a testimony?

Personal Thought: "Jesus being moved with compassion." We are in danger of speaking of Jesus' sympathy without realizing what we mean. This leprous man's situation actually laid hold of Jesus and made Him suffer. Jesus' temperament is not changed. He is still affected by all forms of human need and distress.

STUDY III.—Jesus in Galilee as Prophet-Healer

SEVENTH DAY: The First Offence to the Rabbis in Jesus' Religious Views. Mark 2: 1-12: Matt. 9: 2-8: Luke 5: 17-26

1. The account of the popular tour through the province of Galilee closed with multitudes streaming up from every quarter to Jesus' field meetings (1: 45). In chap. 2 we begin to hear a note of discontent. Before taking up the incident in detail, read Mark 2: 1-12. Determine exactly what it was in Jesus' conduct that offended the rabbis. Notice that according to Luke 5: 17 these rabbis constituted a committee of inspection sent from various parts of the country, and that they were present by a preconcerted arrangement.

Did Jesus' announcement that the man's sins were forgiven mean anything more than, "If you have repented, I am sure God has forgiven your sins"? Anyone could have told the man that. Jesus assumed to be able to look down into the man's heart and to see whether he had repented. This was really, therefore, an exercise of the same power that is requisite for a Messianic judgment, and the rabbis were shrewd enough to see it, though the crowd did not think much beyond the wonder of the cure (v. 12).

2. Now take up the paragraph in detail. There is no space here to describe the structure of an oriental house, which makes the details of the incident intelligible. Picture the four men peering down through the opening they have made in the tile roof, looking expectantly at Jesus and their invalid friend lying on his rug at Jesus' feet. Why did Jesus first speak to him about his sins? Was the man troubled about them, and did he connect his paralysis with his sins? Cf. John 9: 2. What was it in view of which Jesus undertook to help the man? See v. 5. Who are included in the plural pronoun "their"? Write out the best off-hand definition of "faith" you can on the basis of the present instance. Did their faith include the conviction that Jesus was the Messiah?

Personal Thought: Faith in Jesus is an attitude toward His person. Its beginning may be induced by information about Him. Others may help to secure a meeting, but ultimately the man and Jesus stand face to face. The heart goes out in humble good-will to Jesus, rejoices in all that Jesus increasingly reveals Himself to be, and adjusts itself to all that Jesus in love demands of it. It is to develop this disposition that one brings himself daily to the conscious facing of Jesus Christ.

STUDY IV.—*Jesus in Galilee as Prophet-Healer (Continued)*

FIRST DAY: The First Offence to the Rabbis in Jesus' Religious Views (concluded). Mark 2 : 1-12; Matt. 9 : 2-8; Luke 5 : 17-26

1. The true insight into the invalid's heart which enabled Jesus to see that he was penitent and to assure him that he was forgiven enabled Him to see the critical hearts of the delegation of rabbis. Jesus proved to them that He could look into the heart of the paralytic by showing them what He could do to the body of the paralytic. He so wrought upon the man, mind and body, that the man willed to rise and did rise, roll up his sleeping rug, and make his way through the marveling crowds to the street outside, where his four friends had doubtless hurried down from the house-top to meet him. We turn the situation about and find ourselves ready to believe that Jesus did so affect the bodies of men in view of the experience men have since had of His power to affect their spiritual natures. Do the crowds seem to have inferred from this incident that Jesus was the Messiah, or do they still think of Him as a great prophet-healer? On this point read also Matt. 9 : 8 and Luke 5 : 26.

2. Jesus here for the first time applies to Himself the title "Son of Man." No one else ever applied this title to Him except Stephen, Acts 7 : 56. It seems to have been a title that probably suggested Messiahship but did not assert it. Such suggestion would be due to its use in Dan. 7 : 14, where the phrase is "a Son of Man" (R. V., not "*the* Son of Man"). Read Dan. 7 : 13-23, and ascertain whether the title there designates the person of the Messiah or the Kingdom of God. That Jesus did not suppose the title would be understood by the people to be an assertion of Messiahship is evident from Mark 8 : 27-30.

Personal Thought : "Son, be of good cheer; thy sins are forgiven" (Matt. 9 : 2). His nerveless limbs and his accusing conscience were giving him little occasion for "good cheer," but a few minutes later he was elbowing his way through the crowd with a heart bursting with good cheer. The Christian who has been introduced by Jesus Christ to infinite resources of hope and good cheer in the universe should realize it. Realize to-day the endless outlook that is yours by virtue of Jesus' statement to you: "Be of good cheer, your sins are forgiven."

STUDY IV.—*Jesus in Galilee as Prophet-Healer (Continued)*

SECOND DAY: The Second Offence to the Rabbis in Jesus' Religious Views. Mark 2: 13-17; Matt. 9: 9-13; Luke 5: 27-32

In Mark's swiftly moving panorama new characters now appear on the scene. The so-called "sinners" were the submerged tenth who no longer cared to attend the synagogue services or to please the rabbis. The "publicans" were persons who were ready to make money out of the political humiliation of their nation by collecting the taxes imposed by the Roman authorities or the Herods. The "Pharisees" or "Separatists" were strictly religious people who "separated" themselves scrupulously from all irreligious people, foreigners or Jews. They were the spiritual descendants of those who, two centuries before, had successfully resisted the effort of the Syrian kings to abolish Jehovah worship and introduce Greek civilization. The "rabbis" or "scribes" who cared enough about the law to give their lives to its study naturally came most largely from the Pharisees, and are therefore called "scribes of the Pharisees" (Mark 2: 16). The contempt of the rabbis for the publican and the sinner was very great. The rabbis were particularly unwilling to eat at a publican's or sinner's table, for these classes were certain to disregard food laws about which the rabbi was scrupulously particular.

It was therefore a scandalous thing, from the rabbis' standpoint, when a prophet actually invited a publican to associate intimately with him as a member of the inner circle of his disciples. Read Mark 2: 13-17 carefully, with appreciation of the situation described. Was it probable that Jesus and the publican Levi had known each other before this day when Jesus asked him to leave his office? Notice the other and better known name of this man in Matt. 9: 9. Matthew, who was probably a well-to-do person, gave a great banquet to Jesus in celebration of this call to join the inner circle of disciples. Note who were there and imagine the scandal (Luke 5: 29-30)! The rabbis tried to use this event as a means of stirring up dissension among Jesus' followers (Mark 2: 16), and in defence of His action Jesus uttered His great apologetic in v. 17. Give a careful answer to this question: What was Jesus' view of the irreligious classes of His day?

Personal Thought: Jesus always enlarges the lives of His disciples. If Matthew had said "No" that eventful day he might have lived and died an unknown customs officer. Jesus enabled him to present a Gospel to the world.

STUDY IV.—*Jesus in Galilee as Prophet-Healer (Continued)*

THIRD DAY: The Third Offence to the Rabbis in Jesus' Religious Views. Mark 2: 18-22; Matt. 9: 14-17; Luke 5: 33-39

1. The rabbis hoped to induce all truly religious people to fast on Mondays and Thursdays. Hear the Pharisee brag in Luke 18: 11-12. The wilderness prophet, John the Baptist, was ambitious to have his disciples fast. But here again Jesus seemed scandalously lax. Read Mark 2: 18-22. Who complained of Jesus' laxness? Cf. Matt. 9: 14. In reply to this criticism Jesus used three illustrations. The first is in vv. 19-20. Determine what the point of the illustration is, remembering that the "sons of the bride chamber" were a committee of young men whose duty it was to keep things lively during the wedding week and to see that everybody had a jolly time. To what event does v. 20 obscurely allude? This is the earliest allusion of the sort in the Gospel.

2. The second illustration is in v. 21. The figure is that of an unshrunk patch put on an old shrunken garment. At the first washing the patch would shrink and tear away from the old garment. If the old garment represented the system of religious observances, of which fasting was one, what would the rabbis naturally think that Jesus proposed to do with the whole system? That is, what would He probably recommend to do with the old worn-out garment? While the meaning of the illustration was ambiguous, its possible significance must have seemed to the rabbis very startling.

3. Write out your conception of the meaning of the third illustration, in v. 22, remembering that the skins of animals were used for holding wine and that fresh skins would stretch enough to accommodate themselves to the fermentation of the new wine, while old skins, already stretched, would burst when the fermentation of the new wine began. The rabbis must have gone away shaking their heads over the suspicious implications of these illustrations!

Personal Thought: One of the problems before the man who would keep himself vitally religious is the problem of the proper valuation of religious ceremonies. Are the religious ceremonies which you engage in real expressions of your inner life?

STUDY IV.—*Jesus in Galilee as Prophet-Healer* (Continued)

FOURTH DAY: The Fourth Offence to the Rabbis in Jesus' Religious Views. Mark 2:23-3:6; Matt. 12:1-14; Luke 6:1-11

1. The point at which the rabbi was most sensitive was Sabbath observance. He had wrought out the simple Sabbath law of the Mosaic legislation into innumerable and sometimes absurd details. Tailors must not carry needles on their coats late Friday afternoon lest the sun should set before they noticed it and they be carrying burdens on the Sabbath; the physician might take measures to prevent a serious disease from growing worse on the Sabbath, but must not try to cure it; minor ailments might not be treated at all. The rabbis went so far as to say that God had created man for the sake of His Sabbath law, that is, in order to have some one to obey His Sabbath law. See Jesus' attitude towards this view in Mark 2:27.

2. Jesus' view of the Sabbath was very different from that of the rabbis. Read Mark 2:23-28, where an account is given of what the rabbis would perhaps have called "harvesting and threshing" the heads of wheat or barley. A most shocking thing to the rabbis was the defence. Read in I Samuel 21:1-6 an account of David's action. The rabbis would have justified the action of David's young men on the ground that the position of David as the Lord's anointed gave him and his young men a warrant for doing things unlawful for ordinary persons. Jesus seemed to imply that He was at least as great as David, and that His position warranted His young men therefore in doing things that the rabbis forbade. He then proceeded to make the startling statement in v. 28. Compare it with such statements as Matt. 5:21-22, etc. Read in Matt. 12:5-6 another illustration used by Jesus at this time and state its meaning. The rabbis must have wondered who Jesus thought Himself to be! If the Sabbath was made for man, what is the contribution that it was intended to make to man's welfare? Write out carefully your thought on this point.

Personal Thought: Are your Sabbaths making the largest and highest possible contribution to your development? What is the principle by which you determine how you spend your Sabbaths? How would you modify this statement: The Sabbath should be spent in such a way as to bring us to Monday morning with a clearer and happier sense of God and duty?

STUDY IV.—*Jesus in Galilee as Prophet-Healer (Continued)*

FIFTH DAY: The Fourth Offence to the Rabbis in Jesus' Religious Views (concluded). Mark 2:23-3:6; Matt. 12:1-14; Luke 6:1-11

1. The increasingly bitter feeling against Jesus came to a crisis in an episode that brought distinctly to light His attitude towards the Sabbath law. Read Mark 3:1-6. Does the paragraph read as though the man had been brought into the synagogue to see whether or not Jesus would heal him? Whether this is so or not, evidently the rabbis knew that the man would be there and hoped that Jesus would heal him so that they might make a test case of it. "Accuse" in v. 2 indicates the lodging of a formal charge of Sabbath-breaking against Him before the local authorities. Jesus met them boldly, with no effort to evade them. What evidence of boldness is there in this paragraph? What evidence is there that Jesus was unusually aroused by the situation? What pertinence was there in the last question of v. 4? That is, who felt like "killing" anyone? What was it in the attitude of the rabbis that so aroused Jesus' indignation? That is, in what did the "hardness of their hearts" consist?

2. As soon as the incident was over, leading rabbis went to the "Herodians" to see whether legal measures could be instituted against Jesus that would result in a trial and execution. It may not be possible to ascertain exactly the political relationships of the Herodians, but clearly enough they were persons who associated with the Tetrarch Herod. The rabbis felt that it would require the special help of the Tetrarch's influence and power to dispose of so popular a personage as Jesus. Whether or not they succeeded in enlisting the Herodians in their scheme does not appear. Herod was a sly character, not likely to declare himself openly against so popular a hero. Read Jesus' comment on him in Luke 13:31-32.

Personal Thought: "It is lawful to do good on the Sabbath day" (Matt. 12:12). The Christian church has probably concerned itself too exclusively with the negative side of Sabbath observance. It has concentrated attention upon what men ought not to do, rather than upon what they ought to do. Jesus emphasizes the positive side. They ought to do good. Consider again what opportunities the Sabbath offers in your own case for doing good to others. Who is there that you might help on the Sabbath, whom you cannot well help on week-days?

STUDY IV.—Jesus in Galilee as Prophet-Healer (*Continued*)

SIXTH DAY: The Great Popularity of Jesus Outside the Province, and the Bold Appointment of the Twelve Apostles. Mark 3: 7-19; Luke 6: 12-19

1. Mark 3: 7-12 is perhaps the best instance of Mark's vividness of style to be found in the entire Gospel. Read it, making your imagination produce the picture for you verse by verse—the sick people and their friends crowding about Jesus until He is nearly thrown down and trampled under foot, the demoniacs shrieking, and the anxious disciples in the boat. Note on the map the regions to the north, east and south of the province from which these crowds came. The streaming of the people to Him is in startling contrast with the quick, sharp development of the rabbinic hatred in the paragraph just preceding. What drew these crowds to Jesus? Did they think Him to be the Messiah? The meaning of v. 9 is that in order to save Himself from being trampled under foot, Jesus had His disciples keep a little boat a few feet from shore so that He might wade out to it and get in if the crowd should become unmanageable. Why did He not wish the demoniacs to make His Messiahship known?

2. At this time, when the opposition of the rabbis was so bitter and the popular feeling so strongly in His favor, Jesus took a decisive forward step. He appointed twelve men to be especially associated with Him. Read Mark 3: 13-19. This must have seemed to the rabbis a suspicious action. It looked as if He had in mind the revival of the old twelve tribe division of the people which was popularly expected to be a feature of the Messianic Kingdom. These men would be the twelve heads of the tribes in the reorganization of the nation. Perhaps the twelve men themselves had political aspirations raised by this circumstance. Read Matt. 19: 28. Jesus sent out a large number of personal invitations to the meeting on the hill, and to this company He announced the names of the twelve (vv. 13-14).

Personal Thought: "A great multitude, hearing what great things He did, came unto Him." It was the report made by, and about, those who had been helped by Jesus that brought these crowds to Him. It is no less true to-day, that the simple, straightforward report of benefit received by those who have had to do with Jesus is the chief means of bringing other lives under His influence.

STUDY IV.—*Jesus in Galilee as Prophet-Healer (Continued)*

SEVENTH DAY: The Bold Appointment of the Twelve (concluded).
Mark 3:13-19; Luke 6:12-19

1. Read again Mark 3:13-19. Did Jesus appoint these men because He had found them to be the best qualified for the purpose He had in view? What was this purpose? What qualities fitted them for their position? How was the new relationship to differ from that which some of them had sustained to Him before? Think about these questions and answer them in writing as best you can before reading further on this page.

2. "The" mount (v. 13) seems to have been a place of familiar resort for Jesus and His followers. Some of the personal qualities of the Twelve appear in what is said about them here, though it is not certain that these are the qualities in view of which Jesus selected them. In Simon He saw, either actually or as a latent possibility, something rock-like, and called him "Cephas" in the popular Aramaic, or "Peter" in the Greek form of the word. Perhaps Jesus, who had been a builder by trade, saw in Simon something that fitted him to serve as a foundation on which to build. Two persons, James and John, were called "Sons of Thunder," perhaps because of their intense and fiery temperaments (Luke 9:52-54). Matthew, an ex-customs officer, received an appointment in spite of the agitation among the rabbis when Jesus had earlier invited him to the less intimate relation of discipleship. A man from the opposite political extreme also appears in this list, Simon the "Cananæan" or "Zealot" (Luke 6:15), a member of the party of extreme patriots who were ready even for fanatical and revolutionary measures against the Roman governors. Judas, the man from Kerioth (Iscariot), is sometimes said on the strength of his surname to be the only man of the number who was not a Galilean. There was a Kerioth in Judah (Joshua 15:25). It was these men, rather than any of the rabbis, that Jesus trusted to receive the impression of His personality and transmit it to the world. Cf. Luke 10:21.

3. Notice in Luke 6:12 how Jesus spent the night before the announcement of the Twelve. Was He revising the list? What do you imagine to have been the subject of His prayer?

Personal Thought: "That they might be with Him." It was upon continuous personal association with these men that Jesus relied as the means of accomplishing His purpose for and through them. It is this influence that may be felt and perpetuated by every disciple in every age.

STUDY V.—*Jesus in Galilee as Prophet-Healer (Continued)*

FIRST DAY: Jesus' Address on the Kingdom of Heaven and Its Righteousness. Matt. 5-7

1. Matthew, who records far more of Jesus' teaching than does Mark, evidently felt that in the beginning of his Gospel there should stand some formal report of Jesus' principal teachings. In chapters 5-7 we have such a presentation, commonly called the "Sermon on the Mount." In a later volume in the College Cycle, "Studies in the Teaching of Jesus and His Apostles," the various subjects discussed in this address are taken up topically, but it is desirable here to consider the address as a whole in order to understand more clearly the forward movement in the Gospel narrative of Jesus' life.

2. To-day read the entire three chapters rapidly through, and ascertain whether any one subject is dominant in them, and whether the address breaks up into any clearly marked divisions. Try to read these words as though you had never before seen them. Imagine yourself to be one of the newly appointed Twelve.

"His words have been a sort of infinite wonder to the world, a kind of Divine heart and conscience to it. They are but few; we can read in an hour all of His thought that survives in the forms human art has created to clothe and immortalize the human spirit. Nor was He careful to preserve them; wrote no word, commanded no word to be written; spoke, as it were, into the listening air the words it was to hear and preserve for all time. And the speech thus spoken into the air has been like a sweet and subtle divine essence in the heart of humanity. If we imagine a handful of sweet spices cast into the ocean subduing its salt and brackish bitterness, and making it forevermore pleasant to the taste; or a handful of fragrance thrown into the air spreading and penetrating until it filled the atmosphere of every land, and made it healing and grateful as the breath of Paradise;—we may have an imperfect physical analogy of what Christ's words have been, and what His teaching has done for the thought and spirit of man. Had the words of any other great teacher perished; had the wisdom of Socrates, or the science of Aristotle, or the eloquence of Cicero, or the poetry of Æschylus or Sophocles been lost, our world had still been little different from what it is to-day. But had the words of Christ vanished into silence, passed into the great halls of oblivion, or had they never been spoken, our world had been quite other than it is, and been far from as wise and good as it is now,"—FAIRBAIRN, *Studies in the Life of Christ*.

STUDY V.—*Jesus in Galilee as Prophet-Healer* (Continued)

SECOND DAY: Jesus' Address on the Kingdom of Heaven and Its Righteousness (continued). Matt. 5:1-48

1. In Matthew 5 : 1-12 Jesus gives an outlook into the civilization of the New Order, points out what it promises and who are likely to receive its promises. He brings a message of glad hope to classes of men not highly esteemed in the public sentiment of the day. These opening sentences of Jesus would have been laughed at in the court of Tiberius Cæsar; smiled at by the worldly priests; and sneered at as superficially simple by the rabbinical theologians. The underlying thought of Jesus is that the civilization of the New Order will be characterized by the profound mutual interest and sympathy of all its members.

2. Compare the following paraphrase with the text, verse by verse: "Those who in their spirits feel like poor men are to be congratulated, for they are the ones who are certain to find place in the New Civilization" (v. 3). The poor will have sympathy with each other. The traditional rich man, with his satisfaction in having special privileges, will have passed away forever. "Those who sorrow are to be congratulated, for they will enjoy the blessedness of being comforted" (v. 4). Not comforted by God alone, but by other members with the sympathy that is to characterize the New Order. The sympathies of men in the New Order will be so strong and true that the sorrow which gives opportunity for their expression is a blessing. "Those who, with due consciousness of their own failings and with no over-estimate of their own importance, hold themselves ready to contribute to the welfare of others, are to be congratulated, for they are the ones who will realize our national Messianic expectation of exercising dominion over the whole earth" (v. 5). What is your definition of "meek"? "Those who fairly hunger and thirst for righteous character are to be congratulated, for in the days of the Messianic plenty which you long for, it is they who will possess abundance" (v. 6). What did the rabbis thirst for? Cf. Mark 12: 38-40. "Those who mercifully forgive are to be congratulated, for they will be treated mercifully in the Messianic judgment" (v. 7). "Those whose *hearts* are clean from hate and greed, and not alone those whose bodies are ceremonially cleansed for worship in the temple, are to be congratulated, for it is they who will survive to see God's glory and worship Him in the New Order" (v. 8). "Those who make

peace between themselves and others, and who reconcile those who are at variance with each other, are to be congratulated, for it is they who shall have such kinship with God, the great Peace Maker, as will enable them to enter into the New Order" (v. 9). "Those who are persecuted because of firm adherence to principle may be congratulated, for they will come to their rights in the New Order" (v. 10). "Congratulate yourselves when your neighbors, under the influence of the rabbis, insult you and lie about you, because you insist upon identifying yourselves with my movement; you will have good society in the age to come"! (vv. 11-12). Consider to what extent Jesus spoke of His own religious experience in making the preceding statements.

3. In vv. 13-16 Jesus likens the Syrian disciples before Him to salt and light for the world. It is not salt for seasoning food that He has in mind, but salt used in large quantities for preserving from decay. It would be only such salt that would be thrown out (perhaps from houses where fish were pickled or dried) and used to make paths. Why are such personalities as are described in vv. 1-11 like "salt" or "light" to the social life of the communities in which they live?

4. In vv. 17-48 Jesus shows what is His attitude as a religious teacher to the law and prophets. The rabbis are the self-constituted expounders of the law and the prophets, but Jesus discriminates sharply between the rabbis and the Scripture. "Understand clearly that I am no religious revolutionist in my religious teaching. I have not come to tear down the teaching of the law and the prophets, but to carry it on to completion. I hold as earnestly as do the rabbis that no 'jot or tittle' of the law shall be discarded until the law's ideal be realized in human society. Whoever in practice shall regard slightly a single one of these commandments, and shall teach others so, shall be very little esteemed in the Kingdom of Heaven; but whoever practices and teaches them shall be considered great. I certainly am not a religious teacher set against law and prophets, as the rabbis represent me to be (cf. Mark 2 : 7), for I even hold that unless you render a more vital obedience to the law and prophets than do the rabbis, you will never pass into the New Order" (vv. 17-20).

Personal Thought: What is your conception of happiness? What is your life dream, which you do not speak of, but nevertheless like to think of? Are your ideals of life being so transformed that you could sincerely join Jesus in offering congratulations to the elemental men described in vv. 1-12?

STUDY V.—*Jesus in Galilee as Prophet-Healer (Continued)*

THIRD DAY: Jesus' Address on the Kingdom of Heaven and Its Righteousness (continued). Matt. 5:17-6:4

1. In vv. 17-48 Jesus gives illustrations of the way in which He proposes to develop and carry on to completion ("fulfill," v. 17) the law. As has been seen in Study II, Sixth Day, there is evidence that Jesus had meditated much upon Deuteronomy. Deut. 18:15, which was an influential Messianic passage in the early church (cf. Acts 3:22), would naturally suggest that a part of the Messiah's work would be to carry on to completion the teaching of Moses. This Jesus does here.

Read vv. 21-26 and see how He carries the law against murder on to such a point of development as to make it include ill-will in the heart. Perhaps v. 22 alludes to certain distinctions in guilt that the rabbis were accustomed to make. In any case, Jesus' teaching is that a man who feels anger or contempt in his heart is a fit subject for the attention of the various courts of law, and will ultimately pass into God's place of punishment where all who lack sympathetic good-will must go. A man who is trying to worship God without having first made right the wrong he has done his neighbor, must stop instantly and right the wrong (vv. 23-24). The man who refuses to pay his debts, must at once come to an understanding with his creditors, for God will not tolerate the ill-will that would cheat a creditor (vv. 25-26).

Read vv. 27-30 and see how Jesus develops the law of Moses in another fundamental point. "I forbid the unchaste glance or gesture. God's punishment for such is certain. If eye or hand be the means of snaring you in the pitfall of an unchaste heart, tear out your eye and cut off your hand" (vv. 29-30).

Read vv. 31-32. Moses had gone so far in protecting the interests of woman as to require the husband who wished to divorce his wife to give her a written statement of his reason for doing so. This would often serve her as a statement of good moral character, and relieve her from the suspicion of having been divorced for immorality. Jesus goes much further in the protection of woman's interests.

Read vv. 33-37. Perhaps allusion is here made to the different forms of oaths recognized by the rabbis. Jesus says that everything, even the hair of the head, belongs to God and is too sacred to be made the subject of an oath. "Be so kindly disposed to your brother as to deal with him in absolute sincerity. Let your simple 'Yes' and 'No' be as reliable as the strongest oaths could make them. Any

departure from such kindly, honest simplicity comes from an evil source" (v. 37).

Read vv. 38-42. "You are familiar with the restraints which the Mosaic law put upon injured men. It allowed the infliction of no greater injury upon the offender by the offended than he had himself received. If a man had suffered the loss of an eye he could do no more than inflict the same injury in return. I go further and say that when a man has been injured he shall inflict no injury whatever in return (vv. 38-39.) Never, under any circumstances, feel revengeful ill-will. Personal abuse, loss of property, must all be suffered rather than be resented with ill-will" (39-42).

Read vv. 43-48. "You have heard that the law commanded to love one's neighbor, and you have heard the rabbis interpret this to mean that one may hate no one but an enemy. I go further, and extend the law's command until it includes love to all enemies (vv. 43-44). If you show good-will only to those who love you, where is your religion? Irreligious people do as much as that. You must remember who your Father is, and you must feel under all circumstances the good-will that will prove your right to be called the children of a perfect Father" (vv. 45-48).

2. In 6:1 a general principle is laid down and in the following paragraphs various illustrations of it are given. The types of religious life current among the rabbis are evidently in Jesus' mind. "Whenever you perform benevolent deeds do not do them in such a way as to make yourself conspicuous. Do not behave as the hypocritical rabbis do when they contribute to the synagogue collections on the Sabbath or give alms in the street. They simply want a reputation for benevolence. It is a business transaction with them (the Greek word here is one frequently used to receipt bills). They could sign a receipt for so much recognition received for so much money contributed. But thou, my disciple, when thou givest money, let thy right hand slip the money so slyly into the recipient's hand that even thy left hand shall not know what has been done. Thy Father, who sees all secret deeds of love, notices it and will reward you with his approval" (vv. 2-4).

Personal Thought: "Thy Father which seeth in secret." Have you ever tasted largely of the satisfaction which comes from kindness so secretly done that no one but the recipient knows it? Such secrecy may not always be practicable, but it often is. It is a means of cultivating a sense of the reality of God, the development of which within us is so essential to the progress of the religious life.

STUDY V.—*Jesus in Galilee as Prophet-Healer (Continued)*

FOURTH DAY: Jesus' Address on the Kingdom of Heaven and Its Righteousness (continued). Matt. 6: 5-24

1. Read carefully 6: 5-15. "The rabbis plan to have the prayer hour overtake them in public places in order that they may be spoken of as men of prayer" (v. 5). What is the "recompense" (v. 6)?

Vv. 7-15 seem to be a parenthesis, for they are not concerned with the publicity of prayer, but rather with its simplicity. God is a Father whose attention we do not have to strain ourselves to get (vv. 7-8). An illustration of the brevity and substance of prayer follows (vv. 9-13). Read it, asking yourself what each word means.

"Father of all of us, who art in heaven, may thy name and person be sacredly loved everywhere;

"May thy will be done in earth as perfectly and heartily as the angels do it in heaven;

"Give us this night bread for to-morrow." (See margin R. V. Perhaps Jesus had in mind the Israelites praying in the evening that in the night manna for to-morrow's bread might fall.)

"Forgive us our sins, for we have forgiven those who have sinned against us;

"Do not bring us into temptation, for we know that we are but weak children, not strong nor self-sufficient. Rather, Father, snatch us away from the evil."

In vv. 14-15, Jesus returns to His great underlying thought that men in the New Order are to be men of unfailing good-will.

Read vv. 16-18, another illustration of 6: 1. "Whenever you fast do not whiten your faces to make them show the pallor of long abstinence from food, and do not try to look haggard and gloomy" (v. 16).

2. In 6: 19-34 Jesus takes up a new subject. He discusses the love of money so characteristic of the nation. Vv. 19-24 are addressed to the contented rich; vv. 25-34 to the anxious poor. Read vv. 19-24, remembering that wealth in the Orient consisted largely of rich cloths and metals which might be injured by moths and rust. What does Jesus consider to be "treasures in heaven"? And how are they accumulated (vv. 19-21)?

Personal Thought: We need such a conception of the life to come as will enable us to make the most of the life that now is. The question is, what habits of feeling, thinking, and living will be demanded by the exigencies of the life to come? We have a chance to form them now.

STUDY V.—*Jesus in Galilee as Prophet-Healer* (Continued)

FIFTH DAY: Jesus' Address on the Kingdom of Heaven and Its Righteousness (continued). Matt. 6: 19-34.

Continuing the study of 6 : 19-34, read vv. 22-23. "The eye is the organ which serves as a lamp, giving to the hands, feet, and other members of the body the light which they need for the performance of their functions. If the eye be sound, the members of the body will be well lighted; but if it be unhealthy, they will be in darkness. If that spiritual faculty by which we perceive truth, upon which we depend for our spiritual enlightenment and our sense of the reality of God and the life to come, be injured, how great will be our moral darkness (vv. 22, 23)." What is here said to endanger the health of this faculty? How endanger it? Write careful answers.

In vv. 25-34 Jesus turns to the poor man whose danger of being engrossed in anxiety about money is as great as that of the rich man. He is not to worry, because the God who gave him so wonderful a thing as life and a human body can surely do that which is less wonderful, namely, enable him to get food to sustain the life and clothes to put on the body (v. 25). He has given the birds a chance to get their food; men are dearer to Him than birds (v. 26)! Anyway, worrying about it will not lengthen the life course a single cubit (v. 27). He sees to it that the flowers are beautifully clothed; men are dearer to Him than flowers (vv. 28-30)! Men ought not, therefore, to worry about these things: "What *shall* we eat? What *shall* we wear?" (v. 31). They would be acting like people who do not know that God is their Father (v. 32). If their supreme ambition be to see the New Order coming, and to have the kind of character requisite for a part in it, their Father will not let them suffer for lack of food and clothing (v. 33). They are not to borrow trouble about to-morrow. To meet tranquilly the unpleasant circumstances of to-day is enough (v. 34).

Personal Thought: Do you worry? The fundamental difficulty is that you do not really believe that there is a live God and that He is your Father. Let Jesus, out of His own infinite experience, assure you that "your heavenly Father knoweth that you have need of all these things." He will not drop "these things" into your lap any more than He drops food into the bird's mouth, but He will see to it that reasonable, healthful effort on your part gets what it is best you should have.

STUDY V.—Jesus in Galilee as Prophet-Healer (*Continued*)

SIXTH DAY: Jesus' Address on the Kingdom of Heaven and Its Righteousness (continued). Matt. 7:1-23

Read 7:1-6. "Do not be of a spirit that is quick to observe and pronounce sentence upon the faults of others, for to just the extent to which you indulge this spirit you will call down upon yourself God's judgment. The disposition to condemn censoriously your neighbor for some small fault in his life is a great sin in your own life and destroys your ability to help your neighbor correct his faults. First be rid of your own sinful, critical disposition, and then you will be able to help your neighbor correct his faults (vv. 1-5). Yet do not be wholly indiscriminating in your efforts to help others. Be wise in proffering truth and kindly suggestions to men. Do not offer them where they will simply enrage" (v. 6).

The subject discussed in vv. 7-11 is taken up in "Studies in the Teaching of Jesus and His Apostles." The fundamental questions to ask here are: Does Jesus teach that God ever grants in answer to prayer for specific objects what would not otherwise be given? What is it in the character of God that encourages us to pray? Read the verses and write your reply. Consider that Jesus here speaks out of His own experience in the prayer life. Cf. John 11:22, 41, 42.

Compare vv. 12-23 with the following condensed paraphrase: "Feel for others the same sympathetic good-will that you need from them. I know that this is not easily done, but it is only through this narrow and little-traveled path that you will pass into the life of the New Order (vv. 12-14). Many who profess to be religious teachers have not found this narrow way. They have the appearance of innocence, but at heart they are savage (v. 15). Test them by their lives. The only certain evidence of discipleship among my followers is lives of love in which the will of God is being done (vv. 16-21). In the Messianic judgment it will become evident that some who now call me their Lord and do miracles in my name are not really my disciples" (v. 22).

Personal Thought: "The will of my Father." It is not a hard will. It is infinite love expressing itself in volition. Suppose that God did not love you enough to have any will about you!

STUDY V.—*Jesus in Galilee as Prophet-Healer* (Continued)

SEVENTH DAY: Jesus' Address on the Kingdom of Heaven and Its Righteousness (concluded). Matt. 7: 24-27; Luke 6: 20-49

1. This wonderful report of Jesus' teaching closes with an illustration very natural on the lips of a carpenter. Jesus had built houses and knew the necessity of a rock foundation. Read carefully vv. 24-27. Notice the two things that enable a man to build a life structure that will outlast a storm.

2. Before leaving this discourse turn to Luke 6: 20-49 and read the shorter report of it found there. Certain characteristic features of Luke's Gospel appears in this report which will be noted later when we take a general survey of Luke. For the present, note such peculiarities as impress you in a single reading.

Personal Thought: "Heareth my words and doeth them": to hear and to do, to see and to act. We need steadily to face the fact that to hear and not to do, to see a duty and not to do it, is nothing less than ruin. "The ruin of that house was great." Does your conscience suggest a neglected duty?

"Stand still, my soul, in the silent dark
I would question thee,
Alone in the shadow, drear and stark,
With God and me !

"What, my soul, was thy errand here ?
Was it mirth or ease,
Or heaping up dust from year to year ?
'Nay, none of these !'

"Speak, soul, aright in His holy sight,
Whose eye looks still
And steadily on thee through the night :
'To do His will !'

"What hast thou done, O soul of mine,
That thou tremblest so ?—
Hast thou wrought His task, and kept the line
He bade thee go ?"

"Leaning on Him, make with reverent meekness
His own thy will,
And with strength from Him shall thy utter weakness
Life's task fulfill."

WHITTIER, *My Soul and I*.

STUDY VI.—*Jesus in Galilee as Prophet-Healer (Continued)*

FIRST DAY: Jesus' Family Concerned about His Sanity; the Beelzebub Hypothesis Advanced by the Jerusalem Rabbis. Mark 3: 19-35; Matt. 12: 22-50; Luke 11: 14-36; 8: 19-21

1. After announcing the appointment of the Twelve, Jesus gave Himself to the work of teaching and healing with even greater abandon than before. He often found no time to eat. When the Nazareth relatives (cf. Mark 6: 3) heard of this they concluded that He was losing His mental balance and came down to Capernaum to carry Him back to the quiet of Nazareth where He might recuperate. Perhaps some of them (especially James) sympathized with the rabbis in condemning the apparent laxness of His religious views. Read Mark 3: 20-21. Read also Mark 3: 31-35, which describes the attempt of the family to secure Jesus and the somewhat stern, though quiet, way in which He resented their interference. This attitude of Jesus' mother towards Him is not necessarily inconsistent with the representation in the first chapter of Luke that she knew of His Messiahship. The conception of Messiahship held by the Jews was very inferior to that of the Christian church. It did not seem impossible to Peter that his Messiah should blunder (Mark 8: 32), and Jesus' mother might have thought that His mind had been temporarily overstrained.

2. About the same time the Jerusalem rabbis officially advanced a hypothesis to account for Jesus' deeds. Mark's narrative up to this point has led us to surmise that here and there some must have wondered if the great prophet were not the Messiah. This would make it imperative that the rabbis issue an announcement concerning Him. Matthew's Gospel asserts this. Read Matt. 12: 23-24. The hypothesis which the rabbis now advanced is that Jesus performed His cures, especially cures of demoniacs, through connection with Beelzebub, the chief of demons. They doubtless urged that Jesus showed some trace of a demoniacal disturbance of mind, as His own family had admitted. Read Mark 3: 20-30, and show what is the force of the two illustrations by which Jesus asserted the falsity of their hypothesis: the divided kingdom (v. 24) and the divided family (v. 25). What is the point of the positive illustration in v. 27?

Personal Thought: The personal power of Jesus Christ is greater than any power of evil. In these busy days in Galilee a demonstration was being made of infinite significance to all subsequent ages. If you are a tempted man, remember this.

STUDY VI.—*Jesus in Galilee as Prophet-Healer (Continued)*

SECOND DAY: The Beelzebub Hypothesis Advanced by the Jerusalem Rabbis (concluded). Mark 3:22-30; Matt. 12:22-45; Luke 11:14-36

1. The attitude taken by the rabbis in advancing the Beelzebub hypothesis led Jesus to make a profoundly significant statement about them and their danger. Read Mark 3:28-30. Write out tentative answers to the following questions before reading further on this page: Just how, in advancing their hypothesis, had the rabbis sinned, or been in danger of sinning, against the Holy Spirit? Does the language indicate that a man might repent and fail of forgiveness? Or that he might never repent? Consider the force of the last clause in v. 29.

2. In looking at the impressive limitation to forgiveness, do not overlook the broad proclamation of forgiveness in v. 28. These rabbis had, through a process of development which it would be interesting to try to trace, come to the point where they could face what the world recognizes as the most profound manifestation of God in human history and call it a devil! Jesus was devoutly conscious that the Spirit of God in Him enabled Him to do His beneficent works, but that Spirit they called Beelzebub! They were in danger of settling down into eternal fixity in sin, all the more awful because they felt no solicitude about themselves. If they had felt solicitude about themselves, or any regret for their action, it would have been clear that they had not committed the so-called unpardonable sin. The thing to be dreaded is the beginning of the process by which this fixity in sin comes to be.

The great law of the spiritual world is that persistent failure to accept truth or do duty results in the loss of the capacity to see that truth or duty. From him that has not the willingness to do truth, shall be taken away, by natural psychological processes, the power to apprehend the truth. It will become evident later that the fundamental difficulty with these rabbis was their selfishness. They were more or less consciously, but nevertheless really, unwilling to recognize the superiority of Jesus' conception of religion to their own because they saw that if His conception of the Kingdom prevailed, their social and ecclesiastical prestige would be gone. Read Mark 12:38-40 and the first half of John 5:44.

“ No word of doom may shut thee out,
No wind of wrath may downward whirl,
No swords of fire keep watch about
The open gates of pearl ;

“ A tenderer light than moon or sun,
Than song of earth a sweeter hymn,
May shine and sound forever on,
And thou be deaf and dim.

“ Forever round the Mercy-seat
The guiding lights of Love shall burn ;
But what if, habit-bound, thy feet
Shall lack the will to turn ?

“ What if thine eye refuse to see,
Thine ear of Heaven's free welcome fail,
And thou a willing captive be,
Thyself thy own dark jail ?

“ O doom beyond the saddest guess,
As the long years of God unroll
To make thy dreary selfishness
The prison of a soul ! ”

WHITTIER, *The Answer.*

STUDY VI.—*Jesus in Galilee as Prophet-Healer* (Continued)

THIRD DAY: Jesus' New Method of Teaching. Mark 4:1-2, 9-13, 21-25; Matt. 13:1-3, 10-17; Luke 8:9-10, 16-18

1. At this point Jesus abruptly changed His method of teaching and began to introduce a series of disconnected stories which He assured the people were extremely important, but the meaning of which not even His disciples could understand. Read Mark 4:1-2, 9-13, and especially Matt. 13:10. Mark gives only a few specimens of the many stories alluded to in 4:33. Probably before this time Jesus' style of teaching had been that which we find in Matt. 5-7.

2. The question is, Why did Jesus introduce this innovation in His teaching? In reply to this read Matt. 13:10-17, Mark 4:10-12, Luke 8:9-10, and write out the best answer you can. The Greek word translated "mystery" does not mean something hard to understand, but simply a concealed truth. It may be perfectly intelligible the moment it is stated.

3. The quotation made here is from Is. 6:8-10, and describes the extreme moral obtuseness of the nation and its consequent doom. Read Is. 6:8-13. Some of the Gospels quote from the Hebrew of Isaiah (represented in our English text), and some from the Greek, which varies a little from the Hebrew.

The severity of Jesus' language is understood when it is remembered that the rabbis in their opposition to God have now gone to the extreme of advancing the Beelzebub hypothesis, which calls the Holy Spirit a devil. They have resisted and rejected the plain statements of truth made by Jesus about the Kingdom of God during the Galilean campaign, a specimen of which we have in Matt. 5-7, and their punishment is that this method is now replaced by one that is less simple and less immediately intelligible. It may be said about parabolic teaching in general that it presents truth in an exceedingly thought-provoking and effective way to one who cares for truth, but in a way which tells nothing to one who does not want to know truth and has forfeited his right to it.

Mark 4:12 reads almost as though Jesus preferred not to have the rabbis repent, but it is probable that this clause is included simply as a part of the quotation which, as a whole, describes the general situation. Jesus seems to guard Himself against such misinterpretation in vv. 21-25. Read vv. 21-25, considering them to be a con-

tinuation of vv. 10-12, the explanation of the parable, vv. 13-20, being inserted parenthetically. After reading the following paraphrase read the text itself again: "Perhaps what I have said about choosing parabolic teaching, because it does not reveal truth to those who do not care for truth, may lead you to suppose that I take pleasure in keeping truth from men. To suppose so is as absurd as it would be to suppose that a man would light a lamp and then cover it up with a half-bushel measure or put it under a bed (v. 21). There never has been any truth hidden for a time from men but that it might afterward be brought more effectively to the attention of those who care for it, as you have yourselves just experienced in the interpretation of the parable you have received from me (v. 22). If anyone cares to hear truth, let him listen with honest attention and he will hear (v. 23). You need to give most scrupulously honest attention to what you hear, because you will get just such a measure of truth as is your desire to know and do the truth (v. 24). Whoever has a desire to know and do truth, to him God delights to reveal it; but whoever does not love the truth he knows, shall lose even what he does have, and also, as in the case of these blasphemous rabbis, his very power of apprehending truth" (v. 25).

Personal Thought: The law of the Kingdom is that everything shall come to light; secrets shall be made known; frankness will characterize the civilization of brotherly men that Jesus is introducing upon the earth.

STUDY VI.—*Jesus in Galilee as Prophet-Healer (Continued)*

FOURTH DAY: Secrets of the Kingdom in the Parable of Seed and Soil. Mark 4: 3-9, 14-20; Matt. 13: 3-9, 18-23; Luke 8: 4-8, 11-15

The stories set forth certain "secrets" of the Kingdom ("mysteries" Mark 4: 11), that is, certain points in which Jesus' conception of the Kingdom differed from that generally current. The abruptness of the coming of the Kingdom was one feature of the popular conception. Now read the parable and Jesus' brief explanation of it (Mark 4: 3-9, 14-20) looking for the answer to these questions: What secret of the Kingdom does the parable reveal? Does this parable at all report Jesus' own experience during His recent months of evangelizing in Galilee?

The fields in the east were separated simply by footpaths, and in a single field it was possible to find all these varieties of soil. Characterize each of the four classes of hearers described in the story. Imagine an instance of each of the four classes as Jesus had met them in His recent experience. Had there probably been any "persecution" (v. 17) of persons who had been temporarily attracted to Jesus; if so, by whom and of what sort?

The assumption underlying the entire illustration is that as soil is to the seed, so is the mind of man to truth. The whole problem, therefore, is to secure the proper kind and degree of prolonged attention. If the proper degree and kind of attention is secured there is no doubt whatever about the result. The parable, therefore, makes a most profound classification of men, and on the basis of Jesus' experience. He had seen persons stop on the edge of the crowd, attracted for the moment by something He said, and then drift thoughtlessly on; He had seen people give assent to His teaching and be persecuted out of their interest in Him by the rabbis of their home communities; He had seen anxious, careworn faces of men and women engrossed in other things than the truth about the Kingdom; He had also seen those who took time for candid attention to the truth, and in them was His hope.

Personal Thought: Do you often think for fifteen minutes at a time of some important religious truth? When you are coming out of church after an impressive sermon, do your miscellaneous remarks to your friends make you the unintentional agent of him who dreads to have people think long of any great truth (v. 15)?

STUDY VI.—Jesus in Galilee as Prophet-Healer (*Continued*)

FIFTH DAY: Secrets of the Kingdom in the Stories of the Growing Crop and the Mustard Seed in the Garden. Mark 4: 26-32; Matt. 13: 31-32

1. In order to determine what truth a parable is intended to illustrate one needs to notice whether or not the truth is plainly stated in the context. When it is not so stated, it is necessary to see what feature of the story, regarded simply as a story, seems to be its chief feature, and to seize upon that as indicating the principal moral truth illustrated by the parable. Generally the teaching of the parable is to be confined to that principal truth.

2. Read Mark 4: 26-29 and answer this question, in writing as usual: What truth of the Kingdom, not currently known, did this story illustrate? Here again bear in mind the abrupt, brilliant, and impressive phenomena currently looked for in the coming of the Kingdom.

One of the impressive features of this parable is the confidence of Jesus, in spite of apparent comparative failure. He had not won the religious leaders at all, and it is more than probable that the crowds attracted to Him were largely attracted by His healing power, and would have fallen away had they realized how little their popular conception of the Kingdom of Heaven agreed with that of Jesus. He had not dared to declare His Messiahship to them, yet He appears here absolutely confident of the final outcome. *Truth* had been planted in men's minds, ideas had been lodged there, and He felt like the farmer who goes his way by day and sleeps soundly at night when once his crop is in.

3. Although the mustard seed is the smallest of garden seeds, it grows about the Sea of Galilee to be almost a tree in which birds can build nests, and comes to be quite out of the class of garden herbs. Read Mark 4: 30-32. What truth connected with the Kingdom of God does the parable illustrate? Is it truth in an individual life, or the Kingdom of God in the world that is here thought of?

Personal Thought: Have you learned to study with interest the growing Kingdom of God in the world; the irresistible trend of civilization; the development of social forces that are evidently beyond the control of any man or combination of men; especially the transformation of heathen civilizations as one may learn of it in mission study classes?

STUDY VI.—Jesus in Galilee as Prophet-Healer (*Continued*)

SIXTH DAY: Secrets of the Kingdom in the Story of the Tares and Wheat, and the Yeast in the Meal. Matt. 13: 24-30, 33, 36-43

1. Matthew's Gospel contains several parables on the secrets of the Kingdom, not found in Mark, which may be looked at here.

Tares, or zizanium, resemble wheat in the early stages of growth, but are easily distinguishable at maturity. The zizanium is a poisonous narcotic which causes dizziness and nausea if it by mistake gets into the bread. Read first the story itself in Matt. 13: 24-30, and ascertain what seems to be the center of interest and the most striking feature of the story. Then read Jesus' own explanation of it in vv. 36-43 and write out a statement of the truth which the story principally illustrates.

2. One of the features of Jesus' career most disappointing to the disciples that believed Him to be the Messiah must have been His slowness to begin the Messianic judgment which was popularly expected to inaugurate the Kingdom of God. This judgment had been prominent in John the Baptist's message (cf. Matt. 3: 10-12). We may well believe that Jesus knew how these disciples felt and told them this story to teach them that the judgment must be delayed. Ultimately, when the time for it was ripe, the judgment would come. In the explanation of the parable He represents Himself unhesitatingly as the Messiah, but it is in the privacy of the inner circle.

3. In a country where bread and not meat is the staple article of food, three measures of meal, though a large amount, is the usual amount for baking (Gen. 18: 6). Read the parable of the Yeast in the Meal, Matt. 13: 33, and state what secret of the Kingdom it illustrates.

Personal Thought: The silent contagion of character, the quiet passing of the word from a man to his neighbor, are mighty forces always available for use by any member of the Kingdom.

STUDY VI.—Jesus in Galilee as Prophet-Healer (*Continued*)

SEVENTH DAY: Secrets of the Kingdom in the Parable of the Treasure in the Field, the Valuable Pearl, and the Sorting of the Fishes in the Drag-Net. Matt. 13: 44-50.

1. In a country where there were no banks, and where, therefore, money was frequently hid in the ground, a laborer found a treasure in a field. He sold all that he had and bought the field. Read Matt. 13: 44, and determine what truth regarding the Kingdom of Heaven Jesus illustrated by the story. How did Jesus probably expound it (Mark 4: 33)?

2. A pearl merchant travels everywhere buying up valuable pearls. He finds one of such value that he sells everything in order to buy it. Read Matt. 13: 45-46, and state what truth of the Kingdom it illustrates. Is this truth different from the one illustrated in the parable of the treasure in the field, or are the two stories intended simply to interest different classes of people in the same truth?

3. The great drag-net usually was out all day, and at evening the fishermen drew it in and sat down on the beach to sort the fish. Read Matt. 13: 47-50, and determine what truth regarding the Kingdom is here illustrated.

4. Perhaps it has not been easy in every case to see that the truths illustrated by these later parables became a "secret" of the inner circle and were not a part of the current conception of the Messianic Kingdom of God. Possibly Matthew groups these parables because they are logically related, all of them being about the Kingdom, and does not mean to apply the statement in 13: 11 to all of them.

Personal Thought: These mysterious truths taught by Jesus, and His own intense personality, must have kept the air charged with a sense of great things to come. It was a time of crisis, a time of peril as well as of opportunity. The parable of the man coming with eager anticipation to buy the field whose treasure would make him rich, and the parable in which the wail of disappointment is heard from the outer darkness are side by side. This is real life in the world of spiritual realities. It is either a great gain or a great loss. There is no third possibility.

STUDY VII.—*Jesus in Galilee as Prophet-Healer (Continued)*

FIRST DAY: The Great Wonder of the Lake. Mark 4:35-41;
Matt. 8:23-27; Luke 8:22-25.

1. Mark now records in quick succession four great wonders that reveal with new impressiveness the power of the Prophet-healer. It was in the late afternoon of a day when Jesus had been addressing the crowds on the seashore. He had perhaps been speaking from the boat (cf. Mark 4:1), and a good many other boats filled with eager listeners had been allowed to drift around Jesus' boat in order that their occupants might hear Him more easily. Jesus was tired with long speaking in the open air, and proposed without going ashore to sail directly across the lake and spend the night away from the crowds. A night in the open was probably nothing unusual or unpleasant. Jesus lay down on the cushion in the stern, and as they sailed or rowed out into the lake, was soon fast asleep.

Read now, noting Mark's extreme and characteristic vividness, Mark 4:35-41. What did Jesus mean by the last question in v. 40? Confidence that He was the Messiah? Or confidence that He was a Messiah who would do greater things than were currently expected of the Messiah? What were they afraid of (v. 41)?

Does v. 41 imply that they had not thought Jesus to be the Messiah, or that they had not expected such achievements from the Messiah? Notice that in Matt. 8:27 this exclamation is attributed to the "men." Is it probable that this designates not the disciples, but the people in the "other boats" of Mark 4:36 who had sailed out into the lake with Him?

2. Now follows an incident described with abundance of vivid detail in which Jesus quiets awful confusion in the realm of mind. Read Mark 5:1-20 in preparation for the detailed study of the paragraph to-morrow, and as you read compel your imagination to produce for you the picture of the man living in the grave chambers hewn out of the rocky hillside, raging up and down the mountain-side, gashing his naked body with sharp stones, and making the fishermen in the boats on the lake at night shudder as they heard his piercing yells.

Personal Thought: "Even the wind and the sea obey Him." Are you troubled by Jesus' nature miracles? Jesus' life was prophetic of much that has since happened in the moral triumphs of the race. We should naturally expect Him to do something prophetic also of the marvelous triumphs of men over natural forces during the centuries since He lived.

STUDY VII.—Jesus in Galilee as Prophet-Healer (*Continued*)

SECOND DAY: The Great Wonder of the Gerasene Demoniac.
Mark 5: 1-20; Matt. 8: 28-34; Luke 8: 26-39

1. Read Mark 5: 1-20 once more, concentrating attention upon the two central figures as they draw near each other and meet.

2. The phenomenon of demoniacal possession is a perplexing one. Its principal features seem to have been (1) always some degree of mental derangement (cf. John 10: 20) or mental deficiency; (2) sometimes in addition the presence of some physical ailment like dumbness (Mark 9: 17); (3) in the case described here in Mark 5, the ability of some invisible spirit or influence to pass from the body of a man to the bodies of the lower animals; (4) the ability to recognize the Messiahship of Jesus when it was yet unknown to others. Jesus seems to have regarded the phenomenon as due to the actual presence of a personal evil spirit in the victim distinct from the victim's own spirit. It is sometimes urged that Jesus in His treatment of these cases accommodated His language to what was really only a delusion of the victim in order that He might more effectively cure the victim. But even in His private conversation with His disciples He seems to assume actual demoniacal possession (Mark 9: 28-29, Luke 10: 17-20), and to have felt that there was special religious significance in His power to cure demoniacs (Matt. 12: 28-29). Very likely many cases of simple mental derangement with which demons had nothing to do were supposed by the people to be demoniacal possession, but the theory that no malign influence outside the individual's own personality was ever operative involves serious difficulties.

3. Read with active imagination vv. 14-17. The population on the east shore was largely non-Jewish. They were more impressed by the carcasses of the hogs floating in the lake than by the sight of the sane man. Why did they wish Jesus to leave their country?

Christian miracles are distinguished from grotesque wonders by the fact that they serve some moral purpose. Do you see any moral end that was gained by this wonder?

Personal Thought: Jesus made this man the evangelizer of the Ten-City district (5: 20), but his first report was to be made to the members of his own family who had so long tried in vain to care for him at home (v. 4). Is there someone among your close friends who might rightly expect you to speak to him of your experience with Jesus, someone with whom you have never talked on this subject?

STUDY VII.—*Jesus in Galilee as Prophet-Healer (Continued)*

THIRD DAY: The Great Wonder in the Capernaum Street. Mark 5: 25-34; Matt. 9: 20-22; Luke 9: 43-48

1. The night on the eastern shore, with the exciting incident of the Gerasene demoniac, probably did not yield Jesus much rest! But it brought unspeakable good to the man who from the shore with longing eyes (5: 18) watched Jesus' boat sailing back again to the western shore. Possibly Jesus' boat was recognized at a distance, and Mark 5: 21 and Luke 8: 40 describe the scene that awaited Him when He landed. Read Mark 5: 21-34. What is there in this street incident that makes this seem more wonderful than other cures? The character of the woman's disease was such as to prevent marriage, or probably to have occasioned divorce if she were already married, and to make her unwelcome in any group she might wish to join (Lev. 15: 19-30). Her sense of lonely desperation is evident in the strenuous efforts she had been making for years to be cured. Luke, himself a physician, does not bear down as hard upon the physicians (Luke 8: 43) as does Peter here in Mark 5: 26. The character of her disease explains her desire for a secret cure.

2. What light does this incident throw upon the nature of "faith"? Especially, what is the relation of faith to evidence (v. 27)? The little boy told his Sunday-school teacher that faith consisted in believing something that you know isn't so. Is faith exercised against evidence? Is it exercised beyond evidence?

Less important questions are these: Did Jesus know the woman's condition and definitely will to cure her? Or was His knowledge confined to the mere consciousness that someone had been helped by touching Him?

Personal Thought: "Go in peace." Life was another thing to this woman as she slipped away through the crowd to her home. Jesus had been able to do something to her that gave her physical strength and self-respect. He is able to lay in our lives also the foundations of an eternal self-respect which alone can give lasting peace.

STUDY VII.—Jesus in Galilee as Prophet-Healer (*Continued*)

FOURTH DAY: The Great Wonder in the Synagogue Ruler's House.

Mark 5:21-24, 35-43; Matt. 9:18-19, 23-26; Luke 8:40-42, 49-56

This desperate, lonely woman was not the only one in the waiting crowd who needed help. A distinguished citizen was in sore trouble. He had hurried away from the bedside of his dying daughter in the hope that he might find Jesus. He had waited in desperate impatience for the boat to land, and when He reached Jesus he told Him that his daughter was probably already dead (Matt. 9:18). He was one of the class of synagogue presidents, a class naturally likely to be under the influence of the hostile rabbis. Perhaps he was an exception, or perhaps his sense of great need overcame his natural prejudice against Jesus. Read Mark 5:21-43, and endeavor as you read to realize the feelings of the father and the feelings of Jesus.

In eastern countries burial follows soon, and sometimes almost immediately, after death. When the crowd reached the house the professional mourners, who had for some time been expecting death, had already begun the death wail. They were sure that the little girl was really dead and resented Jesus' apparent reflection upon their professional skill (vv. 39-40). Why did Jesus take only three of His disciples into the house with him? Why these three?

Palestine was a bi-lingual country, and Jesus probably spoke both Greek and Aramaic. It would be especially natural to address the little girl in the vernacular Aramaic rather than in Greek. Mark, with his usual vividness, preserves the Aramaic words used by Jesus. Her age is given to show that she was not an infant, and was old enough to walk. Jesus betrays no self-conscious sense of doing the unusual when He performs His miracles. Note the evidence of this, particularly in the last clause of v. 43. Why should He direct that food be given to her? Why did He not wish what He had done to be known? (v. 43).

Personal Thought: Jesus' power to beget volition in the human spirit is strikingly evident. Here, on the border-land of the spirit-world, he stands begetting in this little girl's spirit volition to return to, or revive in, the body in which the processes of physical life seem to have ceased. As He then spoke from the visible to the invisible world, so now He speaks from the invisible into the visible world, and always in the human spirit's own vernacular.

STUDY VII.—*Jesus in Galilee as Prophet-Healer* (Continued)

FIFTH DAY: Jesus Surprised by the Coldness of His Reception in Nazareth. Mark 6: 1-6; Matt. 13: 54-58

1. Jesus, proposing to avoid the popular enthusiasm developed in Capernaum by His four great wonders, goes back into the interior of the province to His home town. He goes to Nazareth where He had worked at His trade for so many years, now a famous prophet with disciples who look to Him as their rabbi. He arrives some time during the week, visits in the homes of His married sisters and brothers, passes here and there the houses He has built, and on the Sabbath goes into the old synagogue of His boyhood days. Read Mark 6: 1-6 with active imagination.

The word "offended" in v. 3 means "caused to stumble." That is, they found something in Jesus that tripped them like the trigger of a trap and so snared them that they did not proceed to accord Him the welcome which He received elsewhere. Why did not the villagers give the prophet a hearty welcome? What was probably their theory about His mighty works—did they incline to the Beelzebub hypothesis? Notice the sad situation implied in the last words of v. 4. There are three theories regarding Jesus' sisters and brothers; they were His full brothers and sisters; they were the children of Joseph by an earlier marriage than that with Mary; or they were His cousins.

2. Find in Luke 4: 16-30 another account of the visit to Nazareth. Very likely Jesus' visit to Nazareth included at least two Sabbaths, and the account in Luke describes what took place on the last Sabbath. A period of activity in Capernaum had preceded the visit described in Luke (Luke 4: 23). Luke 4: 18-19 describes in a most interesting way the feelings of Jesus as He taught in the synagogue.

3. Does "could not" (Mark 6: 5) mean "would not," or literally "could not"? This raises the question whether or not faith was psychologically necessary to the operation of Jesus' healing power. It accords with Mark's vivid and direct style to say unequivocally that Jesus "marveled" at the Nazareth situation (v. 6).

Personal Thought: What a blessing to Nazareth, to its sick and discouraged, to its little children, the home-coming of Jesus might have been! If we are ever tempted to be jealous we need to remember that the jealous man always does an injury to his own nature, and may in addition deprive himself of some great specific good.

STUDY VII.—*Jesus in Galilee as Prophet-Healer* (Continued)

SIXTH DAY: Jesus Begins to Employ the Twelve. Mark 6:7-13;
Matt. 10:5-15; Luke 9:1-6

1. Jesus now begins to operate more extensively and sends out six pairs of men for work. Presumably this work was in Galilee. Read Mark 6:7-13, imagining how the men looked and what they taught in each village. What were the principal things they were to accomplish on this tour? Why did Jesus send them out by themselves? Do you see any advantage in sending them in pairs? What do you suppose He was doing Himself in the meantime?

2. Why were they to go so meagerly equipped? Possibly one reason was that they might by their very appearance impress these villagers with the need of immediate action. It was a picturesque and symbolical way of saying, "The Kingdom of God is at hand!" It was as though a man without hat or coat or shoes should ride down the valley telling the villagers that the reservoir in the hills had broken its banks. Do you see other reasons for their meager equipment?

They were not to go from house to house engaging in the protracted and time-consuming social functions of the oriental village, but were to stay with one family and be constantly about their business (v. 10). It is Matthew, the ex-publican, who notes that they were to take no fees for their healing (Matt. 10:8)!

3. If any village did not receive their message regarding the nearness of the Kingdom, they were to employ the common symbolism of the east and shake off every particle of dust from their sandals. This would show that they regarded the village as doomed and wished no particle of it to adhere to their persons. Their action and dress were suggestive of the picturesque symbolism in manner and dress often employed by the prophets of old. Indeed, these men were very like prophets in their message and services. Is it likely that they proclaimed the Messiahship of Jesus? (Cf. Mark 8:30). Do you regard these directions as of permanent application to evangelistic effort to-day, or were they given in view of the peculiarities of oriental life and the situation that immediately confronted Jesus?

Personal Thought: Have you ever felt the strong support of unity in prayer and work with one man who thoroughly sympathized with you? To find such a person and begin to work with him often marks the beginning of a new epoch in one's experience and success.

STUDY VII.—Jesus in Galilee as Prophet-Healer (*Continued*)

SEVENTH DAY: Jesus' Inaugural Address to the Twelve. Matt.
10: 16-42

1. Matthew, who gives much more attention to the discourses of Jesus than Mark does, inserts at this point an address made to the Twelve by Jesus. Matthew's habit seems to be to mass discourses logically related, though they may not be chronologically related. Some things are attributed to Jesus in this address that were very probably said later to the Twelve in view of their world-wide work. It is, for instance, hardly likely that Matt. 10: 18-21, would have been spoken just before this tour of a few weeks in Galilee; yet of course it might have been. Read Matt. 10: 16-42 rapidly through, and write out a brief statement of its dominant idea. Is the note of warning most distinct? Or of hope? Or of foreboding?

2. Now read the address through more slowly with reference to the following points: What qualities does Jesus want to see in them? Make a list of the motives to which He appeals in His efforts to induce them to do what He wants: what are the things to be feared, and what are the things to be hoped for?

You will find many details that may not be clear, but be content to get the general impression of the address.

Personal Thought: "He that loveth father or mother more than me is not worthy of me." Jesus' unique sense of His own prime importance appears clearly in this brief address and lifts Him up out of the realm of the mere prophet. His own worth as an object of affection and service is such as to warrant Him in asking for an affection beyond that given to a man's nearest friends. We hesitate to ask for the friendship of another lest our own personalities prove to be unequal to the demands that may be made upon them by such friendship. But Jesus knows no such misgiving. He is sure of the resources of His own personality. Think of yourself as going out into life to-day sent by Him, and yield yourself wholly to Him.

STUDY VIII.—*Jesus in Galilee as Prophet-Healer (Continued)*

FIRST DAY: Jesus' Inaugural Address to the Twelve (concluded).
 Matt. 10:16-42

Follow this condensed paraphrase of the text phrase by phrase and answer such questions as are occasionally asked: "I send you out as the innocent and unresisting among the savage (v. 16). You will have to deliver your message before courts of justice often in the non-Jewish world (17-18), but your Father will suggest your defense (19-20). Members of your own families will turn against you, but the one who has endured to the end of the age will survive in the Kingdom of God (21-22). When they persecute you in one city do not fight, but flee for refuge to the next, and you will not be without refuge, for before you have fled to all the cities of Israel I shall come to you to rescue you in judgment upon the land and the world" (v. 23). Write a paraphrase of vv. 24-25. This reference to the Beelzebub hypothesis shows how profoundly Jesus had been affected by the slander of the rabbis. Recall again Mark 3:28-29. "Make my message known boldly in spite of their opposition" (26-27). Paraphrase v. 28, indicating whether it is God or Satan who wrecks both soul and body in Gehenna. Express in a sentence the thought of vv. 29-33, bringing out the force of "therefore" in v. 32. "The immediate results of my work will not be peace, but the most painful divisions, even in the family (vv. 34-36). No one who loves another better than he loves me, no one who is unwilling to follow me to disgrace, no one who prefers his own apparent interest and ease to association with me, can come after me into the life of the New Order. Those who come after me with unselfish loyalty will find their real life in the New Order (37-39). Remember your dignity, who you are, and who it is that sends you. I am so identified with you that whoever receives you receives me and the Father who sent me. I shall appreciate any attentions shown you. Whoever shows kindness to a prophet gets such reward as a prophet can give; whoever shows kindness to you as my messengers will get the rich reward that I can give in the New Order" (40-42).

Personal Thought: Perhaps Jesus was speaking out of His own experience in vv. 35-36. Perhaps His brothers' wives had become estranged from their mother-in-law because of Him. Cf. Mark 3:20, 21. If it happens that the members of your family are out of sympathy with your religious life, remember that Jesus understands such a situation.

STUDY VIII.—*Jesus in Galilee as Prophet-Healer (Continued)*

SECOND DAY: The Execution of the Wilderness Prophet. Mark 6: 14-29; Matt. 14: 1-12; Luke 9: 7-9

1. Jesus began to be talked about even at Herod's dinner-parties. The effect on Herod is described in Mark 6: 14-16. This gives Mark an opportunity to insert parenthetically an account of John the Baptist's tragic execution. The tragedy had probably occurred earlier than this point in the narrative. The solemn strenuousness of Jesus' address to His disciples which we have just studied (Matt. 10: 16-42) may be due to the fact that Jesus' mind was deeply moved by the death of His friend (cf. Matt. 11: 7-11). It was the beginning and prophecy of what must be suffered by those who would lead in the introduction of the New Order.

The principal characters, aside from the wilderness prophet, are Herod, a sly, crafty man (Luke 13: 31-32), somewhat religious in his beliefs (cf. Mark 6: 14, 16, 20), and Herodias, one of the beautiful women of the Herodian family, ambitious, and therefore easily tempted to abandon her own husband, a private citizen, and become the wife of his brother the Tetrarch. According to the lax views of the day, especially in royal circles, it made no difference that Herodias was the niece of both men. A subordinate character is the daughter of Herodias by her earlier marriage, probably a beautiful girl who consented to do the voluptuous dance of the dancing-girls for her step-father's guests. The scene is the great banquet-hall of the castle of Machærus, high up among the crags of Moab, east of the Dead Sea. In another part of the castle is the wilderness prophet, a prisoner, still reading his roll of the prophecy of Isaiah, dreaming of his vision of the coming Kingdom, and hoping for deliverance.

2. Read Mark 6: 14-29 with active imagination. What light do vv. 14-15 throw on the question, Was Jesus at the time generally thought to be a Messianic aspirant? What bearing on the same point has the fact that John the Baptist still retained "disciples" (v. 29)?

Personal Thought: Read vv. 27-28. Imagine the spiteful woman and her daughter looking at the ghastly head and blood-clotted hair of the great prophet. What an end for the greatest of God's prophets! A bad man is made over into a loyal son of God, and a bad world is made over into the Kingdom of God, only through suffering, and to each one who would give himself with abandon to the enterprise some measure of the suffering will be meted out.

STUDY VIII.—Jesus in Galilee as Prophet-Healer (*Continued*)

THIRD DAY: Jesus' Compassion for the Hungry Crowds Leads to a Great Wonder. Mark 6:30-46; Matt. 14:13-23; Luke 9:10-17

1. With Mark 6:29 the parenthetical account of John the Baptist's execution ends, and in v. 30 the narrative returns to the six pairs of apostles who had been sent out in v. 7. Read v. 30, imagining what sort of things they had to report. Notice in v. 31 Jesus' considerate appreciation of the strain to which they had been subjected in this first independent work. Perhaps another motive also operated, because that which Jesus "heard" in Matt. 14:13 is probably that Herod was beginning to turn a sinister eye upon Him (cf. Matt. 14:1-2) and He thought it wise to withdraw. Read vv. 32-33. What was it in the situation of these people on the hillside that stirred Jesus' heart (v. 34)? What did He probably "teach" them all day long? Did he address them all at once? In small groups? Or in individual conversation? Notice according to John 6:4 that these crowds from "all the cities" (Mark 6:33) were probably on their way to the great religious festival in Jerusalem.

Read Mark 6:35-44 and answer these questions: Why did Jesus perform this wonder? That is, did He have chiefly in mind the hunger of the people, or the effect of the wonder on the disciples, or what?

2. One shrinks from "spiritualizing" these narratives beyond the intent of their author. Probably one does not go beyond proper bounds in noticing that Jesus made His apostles feel responsibility for feeding the crowd (v. 37); made them take account of all their resources (v. 38); made them bring all their very meager resources to Him (v. 41); and then through His blessing made these resources more than adequate to the need (vv. 42-43). The five thin cakes of bread and the two little dried fish answered abundantly. John 6:9 adds an interesting detail.

Personal Thought: "He gave to the disciples to set before them." The supreme values that we have to give our friends are the things that come to us from association with Jesus Christ. Whether we have much to offer them day by day depends upon what we are getting of thought and inspiration day by day from Him. The more we give, the more we have. When the crowd was satisfied, each apostle found his own basket full (v. 43).

STUDY VIII.—*Jesus in Galilee as Prophet Dealer* (*Continued*)

FOURTH DAY: Jesus' Goes to His Disciples on the Water. Mark 6:47-56; Matt. 14:24-36

1. Mark inserts next a paragraph (6:45-52) which, like the paragraph 1:16-20, implies a situation that it does not describe. The intensity of the Greek word translated "constrain" in v. 45 impresses one as strange. He eagerly drove His disciples into the boat, hastened them off to meet Him at a point farther around the shore, personally dismissed the crowds, and slipped away alone to the hilltop. Read Mark 6:45-40. The narrative in John, to which we shall come again later, shows that the situation was critical and that only by the prompt and decisive action here described did Jesus avert a crisis. Read John 6:14-15.

Read Mark 6:47-52, picturing Jesus alone on the hilltop looking out in the moonlight or the morning twilight towards the disciples on the lake trying in vain to make headway against the strong wind that bends the trees about Jesus and beats the boat back in its course. Bearing in mind the general situation at this time, what was Jesus probably praying about? Remember Mark 6:34 and John 6:14-15.

2. Notice carefully what the paragraph says regarding the motive that led Jesus to walk out to the disciples upon the water. He apparently was going on before them to still the storm in advance of the boat when they cried out to Him. Read in Matt. 14:28-31 the interesting episode which we should naturally expect to find here in Peter's own Gospel. Matthew also records the fact (14:33) that the disciples addressed Jesus as the Messiah. They perhaps had in mind what they had just heard the crowds saying of Jesus (John 6:14-15). Mark 6:52 says that they were slow to enlarge their Messianic conception and were more surprised than they ought to have been in view of the miracle of the bread.

Read Mark 6:53-56, which describes vividly Jesus' popularity in all country districts as well as cities. Perhaps the author had in mind the sharp contrast to be presented by his next paragraph.

Personal Thought: We do not sufficiently realize that Jesus' miracles were the spontaneous expression of power in the presence of need. He did not perform "miracles" with the apologetic purpose of impressing unborn generations. Now as then, it is the commonplace needs of men that appeal to Him and may be brought to Him in prayer.

STUDY VIII.—*Jesus in Galilee as Prophet-Healer (Continued)*

FIFTH DAY: Jesus the Revelation of the Father to All the Weary.
Matt. 11: 25-30; Luke 10: 21-24

There is one great word of Jesus which might well have been spoken about this time when, in the performance of these mighty wonders, He is full of the sense of being empowered by the Father, when human need (cf. Mark 6: 34) is pressing upon Him at every point, and when His disciples have just been able to multiply His activities (Mark 6: 30).

Read Matt. 11: 25-30. Jesus rejoices here first of all that His own disciples, drawn from the uneducated classes which the rabbis called "babes" (cf. Rom. 2: 20), have in their recent tour shown themselves honored of God above the rabbis (v. 25). He expresses His own sense of being empowered by His Father to inaugurate the Messianic age (v. 27). He possesses a unique sense of being one whom the Father alone knows and understands, and who alone knows, and has the ability to make known, the Father (v. 27). Then out of a heart full of compassion for needy men, He proposes to share with them His knowledge of the Father. He "willeth to reveal Him" (v. 27) to all the weary and the needy (v. 28). He expresses His intense desire in language suggestive of the rabbis, who were said to put a "yoke" upon their disciples. It is He, and not the famous rabbis, who can put a "yoke" of discipleship upon all the poor that will give them contentment and rest.

It is such a wonderful outburst of Jesus' personal consciousness in the privacy of His own inner circle that prepares us for the revelation of the Messianic consciousness which Jesus now conceals from the public, but which in the preliminary reading of the Gospel we found Him making at the end of His life. Such an expression of His personal consciousness also makes us feel that the great wonders attributed to Him in these chapters are congruous. We should expect them of such a personality as is revealed in this wonderful utterance.

Personal Thought: "I thank thee, O Father, Lord of heaven and earth, that thou . . . didst reveal them unto babes" (Luke 10: 21). Jesus was profoundly grateful for what it had become evident His disciples could do. In their achievements during the past few weeks He had seen "Satan fall as lightning from heaven" (Luke 10: 17-19). Have you sufficiently realized the latent possibility of achievement that you as a disciple of Jesus possess, and the eager confidence with which Jesus looks upon your life?

STUDY VIII.—*Jesus in Galilee as Prophet-Healer (Continued)*

SIXTH DAY: Jesus' Attack upon the Rabbis' Tradition. Mark 7:1-23; Matt. 15:1-20

1. The "tradition" was the inherited explanation of the law. The later view of its origin was that God gave it on Mt. Sinai, either in written or oral form, but that much of it was afterward lost and had to be restored by the rabbis. The older view was that God gave simply the law on Mt. Sinai, which involved the "tradition," or that He gave orally the leading principles of the tradition. Practically, the tradition was regarded as more important than Scripture, because tradition contained all the precepts of the law in the form in which they had to be obeyed in order to secure salvation. An instance of the tradition was the requirement that persons coming from the market where they might have involuntarily touched persons or things connected with pagan worship, or other religiously defiling objects, must purify themselves.

2. Read Mark 7:1-5, noting where the rabbis came from and what their charge was. Perhaps they had heard from the Passover pilgrims (John 6:4) of the movement to make Jesus declare Himself to be the Messiah, and had come to the northern province to oppose it. Jesus, instead of defending Himself at the immediate point of attack, turned upon them and attacked their devotion to the entire system of tradition. Read vv. 6-13. What is the ground on which Jesus criticises their tradition?

It was possible for a man to say that a piece of property was "Korban" or "given to God" so far as a certain person was concerned, meaning by this not that the property would actually be given to the temple, but only that so far as the person mentioned was concerned, the property was to be considered as though given to the temple. The reference here is to a person who pronounces "Korban" over all his property so far as his father is concerned (v. 11), thus casting off all responsibility for his father's support. Apparently he was then not allowed to reassume his father's support if he wished to do so (v. 12). What is hypocrisy, and in what did the hypocrisy of the rabbis (v. 6) consist?

Personal Thought: The correspondence between lips and heart (v. 6), word and thought, seemed to Jesus to be absolutely essential to righteousness. What a man says, that he must mean; what he would seem to be, that he must be.

STUDY VIII.—**Jesus in Galilee as Prophet-Healer** (*Concluded*)

SEVENTH DAY: Jesus' Attack upon the Rabbis' Tradition (concluded). Mark 7: 1-23; Matt. 15: 1-20

1. After showing the rabbis the hideous inconsistency of their "tradition," He turned to the crowds and publicly denounced one of the prominent principles of the rabbis' teaching, namely, that men were religiously contaminated by eating certain kinds of food. Even His disciples were surprised at His views on this point. Read Mark 7: 14-23. The last clause of v. 19 (R. V.) is a comment added by the author, and indicates that by the time this Gospel was written Christians had realized that the rabbinical distinctions between "clean" and "unclean" meats were abrogated. Peter had not realized this as early as the experience in Acts 10: 14. What seems to you to be the fundamental difference between Jesus' conception of religion and that of the rabbis as revealed in this attack upon them?

2. Review the progress in the Gospel narrative that has been brought to light in the study thus far. In order to do this glance rapidly over the titles of the daily studies during the last eight weeks.

Personal Thought: Jesus esteemed the great things of life to be the commonplace things. No religious system, no matter how gorgeous its paraphernalia, how refined its metaphysical distinctions, or how minute its rules of righteousness, could stand before Him for a moment if it failed in the simple point of honor to parents. Religion and life were inseparable, and life was at its fullest in such elemental personal relationships as those between parent and child. Have you ever definitely reflected upon what is due the parent from the child, and carefully considered whether you are really "honoring" your father and mother? What is it to "honor" a person?

STUDY IX.—*Jesus Outside Galilee Instructing the Twelve*

FIRST DAY: Jesus has a Significant Interview with a Foreign Woman in Syro-Phoenicia. Mark 7:24-30; Matt. 15:21-28

1. The seclusion which Jesus had sought on the eastern shore of the lake (cf. Mark 6:31) He had not found. Take the map and see how far away from the province of Galilee He now traveled (Mark 7:24). He evidently tried to take lodgings quietly and escape observation, but it was impossible. Where had Jews from Tyre and Sidon seen Him before (cf. Mark 3:8)? A Greek-speaking native of the country had in some way heard of Him. She was a very bright, quick-witted woman, and was now in great sorrow because of the blight that had fallen upon the life of her little daughter. Read the incident as described in Mark 7:24-30, and try to answer these two questions: Why did Jesus at first refuse to cure her daughter? Why did He finally consent to cure her? The term "dogs" may have been caught up as the term usually applied by the rabbis to foreigners (cf. Phil. 3:2). Indeed, the figure of the Jews at the banquet-table and the foreigners as dogs in the outer darkness may have been more or less common.

2. Matthew represents her as calling Jesus by the Messianic title, "David's Son." Perhaps she had heard rumors that Jesus was a Messianic aspirant and her quick wit may have suggested to her, as someone has said, that she could please the prophet and gain her end by addressing Him as the Messiah. Read Matt. 15:21-28. Did the disciples in v. 23 ask Jesus to grant her request and so be rid of her, or to send her peremptorily away without granting it? In Mark 7:27 do you see one word that might have given her encouragement?

3. This is a very significant incident because, side by side with Jesus' consciousness of a special mission to His own nation, there appears a readiness to extend His activity beyond the limits of His own nation.

Personal Thought: "She came and worshipped Him, saying, Lord help me." This woman's sense of desperate need was her incentive. Perhaps you have already had, or will sometime have, in a battle with temptation such a sense of desperate need as your incentive. Do not hesitate to let it lead you to worship Him, to surrender to Him as the Lord of your life. Some want Jesus as a Saviour, but not as a Lord, and this cannot be.

STUDY IX. — Jesus Outside Galilee Instructing the Twelve

SECOND DAY: Jesus in the Ten-City District has Compassion on the Sick and the Hungry. Mark 7:31-8:9; Matt. 15:29-38

1. Jesus goes south and east of the Sea of Galilee into the Ten-City district (Decapolis), a federation of cities formed about 63 B.C., when Pompey freed them from Jewish control. Read Mark 7:31, then read Matt. 15:29-31. Is this streaming of the population to Jesus from hamlet and city at all explained by the statement in Mark 5:19-20? Read in Mark 7:32-37 an instance of Jesus' activity. In v. 33 note the two peculiarities of Jesus' method of procedure. The first is in accord with what has already been noted in Mark 7:24. Why did Jesus seek privacy at this time? Perhaps this unusual use of means (v. 33) was due to the fact that the man's faith needed developing. Because he was deaf he had had no such opportunity to develop faith as that emphasized in Mark 3:8, 5:27. Perhaps also the "looking up to heaven" (v. 34) was a kind of sign language which the man could understand and be encouraged by. What was it in the situation that drew the "sigh" from Jesus? Perhaps v. 37 represents the protest of these Decapolis Jews against the Beelzebul hypothesis of the rabbis from Jerusalem, if that hypothesis was known in this region.

2. In Mark 8:1-9 we come upon a second wonderful relief of the hungry by Jesus. Read the paragraph. The motive for the miracle is most distinctly brought out in vv. 2-3. Jesus is not moved by apologetic considerations, that is, He is not consciously trying to prove Himself to be someone. Yet the spontaneous expression of compassionate power is in itself of the greatest apologetic value. Perhaps the question in v. 4 seems strange in view of their previous experience (Mark 6:35-44), but it may have seemed to them that this was a natural way to secure a repetition of that experience. The oriental does not always broach a subject with the brutal directness of the Anglo-Saxon!

Personal Thought: "They cast them down at His feet and He healed them" (Matt. 15:30). The most we can do for our friends in introducing them to the high values of the Christian life is to bring them to the point where they shall have spiritual contact with the personality of Jesus. We can kneel with them there, but it is He who must evidence Himself to them and give them help in His own way.

STUDY IX.—*Jesus Outside Galilee Instructing the Twelve*

THIRD DAY: Jesus' Solicitude for the Inner Circle. Mark 8:10-21;
Matt. 16:1-12

1. As we have seen, Jesus is keeping away from the province of Galilee. Read Mark 8:10-13 for an account of an ominously brief visit to the Galilean shore of the lake. A company of local rabbis visit Him and ask for a "sign from heaven," whether a sign that He is a prophet from God, or that He is the Messiah, or that the Kingdom is at hand as He has represented, is not certain. They ask it "testing Him." It was the custom of the rabbis (perhaps at a later period) to ask from each other when any new view was presented that a voice from heaven should give some word of corroboration, or that a tree should move from its place. The rabbis' conception of religion was one that largely divorced kindness from religion, and therefore Jesus' exhibitions of wonderful power exercised under the compulsion of compassion did not meet the technical demands of the rabbis for some cheaper grotesque "sign." But such a sign would not have constituted the revelation of the character of God which Jesus conceived to be His chief business as Messiah. Jesus "sighed" (v. 12) in a way that impressed His disciples. What emotion caused it?

2. As they were sailing away from the Galilean shore Jesus spoke with solemn impressiveness about some great danger that threatened the inner circle. In His usual enigmatic style He called it the "leaven of the Pharisees and Herod." The disciples, noticing that they had forgotten to buy provisions in Galilee, thought that he was slyly hinting at the fact that they seemed to have been wary of buying bread in the Galilean market of Herod and the Pharisees. Jesus spoke severely to them about their lack of a sense of danger, but did not explain what He meant. Read Mark 8:14-21. The question that arises here is, what was it in the attitude of the rabbis and Herod that was in danger of spreading like yeast in meal, even among the inner circle of disciples themselves?

That in the Pharisees which Jesus disapproved is naturally to be looked for in their recent interview with him. There they had appeared to feel more kindly towards Him than they really did. They did not denounce Him as the Jerusalem rabbis had done, and came

asking for, and apparently ready for, some sign. That is, they had been hypocritical. In Luke 12:1 Jesus distinctly states that the leaven of the Pharisees was hypocrisy. It seems strange at first to class Herod with the rabbis in this particular. But Mark has hinted in 3:6 that there was some understanding between them. Luke 23:8 states that Herod had expressed interest in Jesus, though at heart he would probably have been glad to see Him disposed of. So an honest Pharisee once informed Jesus (Luke 13:31-32). Jesus recognized that Herod was a sly, fox-like man. Perhaps Jesus knew that the inner circle were in danger of falling into this Pharisaic and Herodian attitude of insincerity. We know from John's Gospel 6:60, 66 that Jesus had already been a disappointment to many of His disciples. Mark has noted that Jesus' own family were disappointed in Him (3:20).

The inner circle had seen Him throw away the chance to be crowned king (John 6:14-15). John the Baptist had, with characteristic frankness, stated his own doubt directly to Jesus (Matt. 11:2-6). Just now the inner circle were in danger of continuing to associate with Him as though full of confidence in Him, although in their hearts they were beginning to doubt, especially since John the Baptist's execution, whether anything would come of His plans. Perhaps Judas' treachery was beginning to develop in the hypocritical secrecy of His own heart.

According to a somewhat different interpretation, we see in Jesus' warning an allusion to the current misconception of the coming Kingdom of Heaven which could look for evidence in any such "signs" as the Pharisees had just asked for rather than in such deeds as Jesus had just been doing. The inclusion of Herod with the rabbis seems rather less natural upon this supposition than upon the other. Matthew, who mentions the Sadducees instead of Herod (Matt. 16:6), says that Jesus had in mind the "teaching" of the Pharisees and Sadducees (Matt. 16:12). Perhaps Jesus had both the hypocritical spirit and the religious teaching in mind, for they were intimately connected.

Personal Thought: "Beware of the leaven of the Pharisees, which is hypocrisy" (Luke 12:1). Insincerity is contagious. It is not easy to be frank with a person who is not frank with you. His insincerity naturally tends to infect you as yeast leavens meal. It is only one's daily intimacy with the honest Spirit of Jesus Christ, the "Spirit of Truth," that is adequate to prevent the contagion of insincerity.

STUDY IX.—*Jesus Outside Galilee Instructing the Twelve*

FOURTH DAY: The Inner Circle Call Jesus the Messiah. Mark 8:27-30; Matt. 16:13-20; Luke 9:18-21

1. At a point presumably on the northeast shore of the lake, Jesus gave sight to a blind man. Read Mark 8:22-26, noticing the two evidences that Jesus tried to keep the matter strictly secret. Here again appears the use of means (cf. 7:33), and also a gradualness of cure that is unusual. Perhaps the blind man had been brought because of the faith of his friends rather than because of his own, and needed to have his faith developed. The gradualness of his cure may have corresponded to the gradual development of his faith.

2. Now Jesus takes the inner circle on another long excursion (cf. 7:24), this time far to the northeast, near Mt. Hermon. Consult the map. He keeps them in suburban villages rather than in the city, and in this comparative seclusion, which Jesus seems to have distinctly planned, a great climax is reached. Read Mark 8:27-30. He first of all brings out the fact that popular opinion does not regard Him as the Messiah. The element in the nation that is favorable to Him will say no more than that He is the reincarnation of some great prophet, or perhaps that the spirit of some great prophet has entered into His body, as in an evil way spirits were thought to enter men's bodies. He then frankly, and with searching directness asks them the question that He seems never to have put to them before, namely, "Who do *you* think I am?" Peter replies that he considers Jesus to be the Messiah. According to Matthew, Jesus greeted this reply with an outburst of enthusiastic appreciation. Read Matt. 16:17-19. The great question to ask here is, Do the inner circle now for the first time conclude that Jesus is the Messiah? If so, what had they thought Him to be when they first became His disciples? Various answers may be given to these questions. If the ground of Jesus' solicitude regarding the inner circle advanced in yesterday's study be true, then Jesus here probes deeply into the very heart of their threatened hypocrisy and says to them, "If you have doubts regarding my Messiahship, speak them frankly out. Who do you really think I am?" According to John's Gospel (1:40-42, 45, 49), some at least of these men had originally gathered about Jesus thinking Him to be the Messiah. Matthew (14:33) has reported them to have thought Him to be the Messiah. The reason for Jesus' outburst of appreciation over Peter's statement would then be His satisfaction in find-

ing that, though so many have abandoned the theory of His Messiahship (John 6:60, 66), the inner circle still faithfully believe Him to be the Messiah.

3. Examine Jesus' famous response to Peter in Matt. 16:17-19. That Peter still believed Him to be the Messiah, in spite of the fact that Jesus had done so many things that seemed un-Messiah-like, is due to special enlightenment from God. Since Simon has called Jesus "Christ," Jesus will call him "Peter," rock-like man, and then relapsing in this supreme moment into the language of the carpenter's shop, Jesus says that upon such bed-rock He can "build" His church. (In the Gospels the word "church" appears only here and in Matt. 18:18). This man, who sees in Jesus' character and activity a Messiah, is a basis for a church, and the powers of the under-world, which are represented as sitting in oriental fashion at the "gate," cannot by their counsels overthrow a church so founded. It will never pass into oblivion. Then Jesus speaks in the phraseology of the rabbis who hold "keys" to the doors of the Kingdom, and who "bind" when they decide that a requirement of the law applies to a certain situation, or who "loose" when they decide that it does not so apply. He says here of Peter, and elsewhere of the others (Matt. 18:18, John 20:23), that they are to be the authoritative religious teachers of the world. The event has so proven, for the authoritative religious teachers of the world to-day are not Rabbi Gamaliel or Rabbi Hillel, but Peter, John, and Paul who later joined the apostolic group.

4. Jesus follows this outburst of appreciation by a most strenuous injunction to keep His Messiahship secret (Mark 8:30). If it be true that the inner circle has before this time regarded Jesus as the Messiah, we must suppose also that this is not the first time He has enjoined secrecy. Answer this question as best you can without spending too much time on it: Why did Jesus wish His Messiahship to be guarded as the secret of the inner circle?

Personal Thought: "But who say ye that I am?" It is disciples reporting as the result of their personal experience with Jesus that He is the Christ of God that gives the church its perpetuity. Men do not see or know Him, but you see Him, and it is your report of what you see that is ordained of God to be the means of leading other men into your experience. Read John 14:19.

STUDY IX.—*Jesus Outside Galilee Instructing the Twelve*

FIFTH DAY: Jesus Perplexes the Inner Circle by Statements Regarding His Approaching Death and Resurrection. Mark 8:31-9:1; Matt. 16:21-28; Luke 9:22-27

During these weeks of exaltation in the far northeast, produced by Jesus' conversation with them regarding His Messiahship, He threw a dark shadow over them by making the statement found in Mark 8:31. The disciples probably regarded this as an instance of Jesus' favorite parabolic form of speech and did not think that it was to be taken literally. That no one expected the Messiah to die is evident from John 12:34. When Jesus did literally die, the disciples never dreamed of a literal, immediate resurrection (Luke 24:11). They gave up the theory of His Messiahship (Luke 24:21). Or perhaps when He made this statement they may have thought that He meant to say that He would literally die and not appear again to make His Messianic demonstration until some future time when the general resurrection should occur, for the three-day period seems to have been comparatively a short period of indefinite length. (Cf. Hos. 6:2, Luke 13:33). In any case, the statement indicated an unexpected postponement of the Messianic demonstration and a state of things utterly inconsistent with their conceptions of the Messianic program. They were thrown completely into confusion. See the evidence of this in Mark 9:10, 31-32. Read Mark 8:32-33. According to v. 32 what was it that especially disturbed Peter and made him feel that his Messiah had blundered? Why did Jesus turn so fiercely upon Peter and call him "Satan"? That is, what was there in Peter's suggestion that seemed to Jesus so terrible a temptation?

Jesus seems to have had His disciples immediately about Him, and others more or less interested in what He happened to be saying to His disciples were nearby. Peter's warning to Him (v. 32) had no effect, for He immediately called out to the miscellaneous company in the vicinity, and when He got their attention, said something still more offensive. Read Mark 8:34-9:1.

Personal Thought: Temptation must be summarily dealt with in its *beginning*. Before it has had time to gather strength and lay hold on the imagination the better nature must rise up in fierce and instant resentment. This disposition can be developed into a habit.

STUDY IX.—*Jesus Outside Galilee Instructing the Twelve*

SIXTH DAY: Jesus Perplexes the Inner Circle by Statements Regarding His Approaching Death and Resurrection (concluded).
Mark 8: 31-9: 1; Matt. 16: 21-28; Luke 9: 22-27

1. In v. 34 Jesus pictures Himself leading a procession of men out to execution, each with a cross on his shoulder. Peter's ambitious spirit must have sunk within him when he heard Jesus say this "openly" (cf. v. 32)! No Messianic aspirant who taught such doctrine could hope to win a following! Perhaps the phrase "take up his cross" already had a somewhat proverbial force. In any case it meant readiness to die, and introduced those who heard it to an outlook very different from that which current political and religious enthusiasm associated with the Kingdom of God. What did Jesus mean by "denying one's self" (v. 34)? Notice the play on words in v. 35 where "life" is used in two different senses.

It becomes evident in v. 36 that Jesus is again facing the old temptation that appealed to Him at the beginning. Read again Matt. 4: 8-10. The "life" which He expected for Himself and for all who would go His way after Him was the life which consisted in an endlessly developing friendship with God and man. Cf. John 17: 3 and Luke 10: 25-28. It was this conception of life that we found Him holding in Matt. 4: 4 at the beginning. Nothing can compensate for the loss of this (v. 37). Whom did Jesus have in mind in v. 38? That is, who was it that had just been chagrined by Jesus' words?

2. After all this strange talk about a death and resurrection, Jesus makes it evident, in 8: 38-9: 1, that He anticipated a Messianic triumph. What particular thing He had in mind in this language it is difficult to determine. Explanations often suggested are, (1) what is described in 9: 2-8; (2) the experience of Pentecost ("power," Acts 1: 8); (3) the destruction of Jerusalem.

Personal Thought: The readiness to deny to one's selfish inclinations the right to control and to take into account the interests of others is the essential condition of all friendship. The selfish man can, in the nature of the case, have no friendship with God or man. Such friendship is life. If a man were gaining a legal title to all the real estate in the world and losing his capacity for friendship (v. 36), he would be on the road to eternal pauperism.

STUDY IX.—Jesus Outside Galilee Instructing the Twelve

SEVENTH DAY: The Three Leaders of the Inner Circle See Jesus in Messianic Splendor. Mark 9:2-13; Matt. 17:1-13; Luke 9:28-36

1. It is noticeable that all three Gospels (Matt. 17:1, Mark 9:2, Luke 9:28) speak of a week intervening between the perplexity into which Jesus had plunged His disciples and the event described in to-day's study. It was probably an extremely critical week in the history of Jesus' association with the inner circle. They were probably debating whether they should continue longer with Him, or abandon Him as so many others had done. (Cf. John 6:60, 66, 67). It may well be, as someone has suggested, that during this critical week Jesus told them the story of His own temptation that has come down to us in Matt. 4. He may also have told them of the dove and heavenly voice at the baptism (Mark 1:9-11).

At the close of the week Jesus took the three leaders of the inner circle up into a mountain for a night (Luke 9:32, 37) of prayer (Luke 9:28). On the mountain a physical demonstration of Messianic glory was made to these leaders which convinced them that Jesus, in spite of His strange views, was the Messiah, and although these leaders would not tell the other nine what they had experienced on the mountain (Mark 9:9), their own unwavering confidence henceforth in Jesus' Messiahship turned the scale, and from this time on the whole company anticipated for themselves the political honors of the coming Kingdom with entire confidence (cf. Mark 9:33; 10:35-37).

2. Now read carefully, with active imagination, Mark 9:2-13 and Luke 9:28-36, and answer these questions, in writing as usual: What was the advantage of this experience to Jesus? What was the advantage of it to the three disciples? Note what Jesus and the two prophets were talking about, according to Luke. Peter proposed to act as host for the Messiah and His two guests (Mark 9:5). The presence of Elijah suggested the question in v. 11.

Personal Thought: "This is my Beloved Son, hear ye Him." Jesus is authenticated from heaven not merely now by this voice, but by the recognized character of His teaching and personal influence upon the life of the world. Have you ever seriously made up your mind to do His teaching? "Why call ye me Lord, Lord, and do not the things which I say?" (Luke 6:46).

STUDY X.—*Jesus Outside Galilee Instructing the Twelve*
(Continued)

FIRST DAY: JESUS EXERCISES POWER OVER AN ESPECIALLY OBDRULATE CASE OF DEMONICAL POSSESSION. Mark 9: 14-29; Matt. 17: 14-20; Luke 9: 37-43

1. When the four came down from their wonderful night on the mountain they found the nine surrounded by a crowd of people, including some local rabbis who were debating with them. The people seem not to have been expecting Jesus and ran to greet Him as soon as He appeared. It soon developed that the nine had been chagrined by a failure to cure a demoniac boy. They had probably all in turn tried their usual formula of exorcism, but had found to their dismay that it was not followed by the usual result. Read carefully Mark 9:14-29, sympathizing with the distress of the father who has seen his boy's life blighted and whose hope of help from the famous prophet-healer's company has so far been disappointed.

2. To whom is the remark in v. 19 addressed? In what did their faithlessness consist? In this case, as in some others (cf. Mark 1:26), the presence of Jesus occasioned a convulsion. The convulsion was unusually severe and nearly killed the boy (vv. 20, 26). Be sure to read vv. 22-23 in the Revised Version. Jesus expresses surprise that there should be any question about His power being equal to the emergency. The only danger is that the father's confidence in Jesus' power will not be such as to permit the operation of Jesus' healing power. Express in a sentence or two the state of mind implied in the sentence, "I believe, help thou mine unbelief."

3. And now the episode is ended. The crowds are dispersing, the glad father is leading his boy home able to hear and speak; and the nine inquire of Jesus regarding the reason of their failure. Why had they not been able to cure the boy? Had the absence of the three leaders anything to do with it? Had there been anything in the recent history of the company to account for it?

Personal Thought: The danger is that some great opportunity will come to us on a prayerless day. If we had begun the day with prayer we should have been in a frame of mind to notice and use the opportunity. A little more of the preparation which we mean usually to make would have sufficed, but the opportunity came when, for lack of preparation, we were not quite equal to the occasion.

STUDY X.—*Jesus Outside Galilee Instructing the Twelve*
(Continued)

SECOND DAY: Jesus Makes a Short, Secret Visit to Galilee. Mark 9:30-32; Matt. 17:22-27; Luke 9:43-45

1. For some reason which we cannot ascertain, Jesus found it desirable to make a secret visit to Galilee. He did not intend to remain in the province, but simply to "pass through." Perhaps he traveled by night. The return to the province where the rabbis and Herodians so bitterly hated Him made Jesus naturally revert to the mysterious subject of His death and speedy resurrection. The Twelve were as profoundly perplexed as ever over the statement. Read Mark 9:30-32. Why was Jesus so concerned to escape observation in Galilee? Why were the Twelve afraid to ask for an explanation? Perhaps their remembrance of Jesus' agitation the last time they had talked about the matter had something to do with it (cf. Mark 8:32 ff.). Or they may have remembered the strong language He had used when they had once before been slow to catch His meaning (cf. Mark 8:15-21).

2. While Jesus was hiding in Capernaum an officer met Peter on the street, and knowing that Jesus had not been seen in Galilee recently, asked Peter if his master proposed to pay the two drachma temple tax. This was a kind of poll-tax for the support of the temple (cf. Ex. 30:11 ff.). He may have expected that Jesus, who had taken so pronounced a position against the "tradition" (Mark 7:1-23), would also be lax on this point. Peter, either knowing that Jesus had paid it in previous years, or being anxious to keep Jesus from playing into the hands of the authorities in such a way as to produce the result of which Jesus had just spoken in Mark 9:31, assured the officer that Jesus would pay it. When Peter reached the house Jesus showed that He already knew what was in Peter's mind. He argued that since He was the Messianic Son of God, as Peter had recently declared Him to be, He (and probably also His twelve associates) were rightly exempt from the tax, but that under the circumstances it was better to pay it. Read Matt. 17:24-27. Why did Jesus think it best to pay the tax? Does v. 27 mean anything more than that the fish was sold for a shekel?

Personal Thought: We are sometimes inclined to insist upon our "rights" regardless of the effect of such insistence upon others.

STUDY X.—*Jesus Outside Galilee Instructing the Twelve*
(Continued)

THIRD DAY: The Political Ambition of the Twelve. Mark 9:33-37;
Matt. 18:1-6; Luke 9:46-48

1. Here in Capernaum another crisis in the career of the Twelve occurs. At the close of these two long excursions into the north (Mark 7:24, 8:27) the disciples give discouraging evidence of the defectiveness of their Messianic conception and of their personal unfitness for the New Order. Read Mark 9:33-37, and answer as best you can these questions before reading the next paragraph on this page: Exactly what was the trouble among the Twelve? Did each of the Twelve maintain that he was the "greatest"? Had there been anything in their recent history calculated to raise the question? How would the teaching in vv. 36-37 remedy the trouble?

2. There were probably two classes among the Twelve. There were a few leaders like Peter, James, and John, each of whom was inclined to anticipate for himself the position of prime minister in the new state. Perhaps the occurrence in Mark 9:2-13 had encouraged their ambition. Against this idea Jesus made the statement in v. 35. There were other, more obscure, men among the Twelve who can scarcely have had any reason to expect the primacy for themselves. Their intention was to determine shrewdly beforehand which of the more prominent men would probably be prime minister and to treat him so well as to be sure of special favors at his hand when he should come into his high office. To this latter class Jesus said in vv. 36-37 that instead of selfishly trying to court the favor of high officers, they ought to show kindness to those who could make them no return—for instance, to little children. "Anyone who is kind to a little child, as I am to this little boy, because of the child's connection with me, is just as really showing kindness to me as if he were entertaining some great officer in my Kingdom" (v. 37).

Personal Thought: The extreme simplicity of life in the Kingdom of Heaven, as Jesus conceived it, is evident here. The Kingdom is an EMPIRE OF UNSELFISH GOOD-WILL expressed in the ordinary relationships of life. We need repeatedly to ask ourselves, Do I enjoy doing for those who can make no return in kind? For instance, do I feel an increasing degree of Jesus' interest in little children?

STUDY X.—*Jesus Outside Galilee Instructing the Twelve*
(Continued)

FOURTH DAY: The Political Conception of the Kingdom Causes the Twelve to Blunder. Mark 9: 38-42; Luke 9: 49-50

1. Some of the Twelve had seen a man trying to cure demoniacs by using Jesus' name and His formula of exorcism. This procedure had seemed to them undesirable and they had ordered him to stop. Read Mark 9:38-42, and answer these questions before reading the next paragraph on this page: What is the exact point at which the disciples were at fault here? That is, why did they wish the man to stop his independent work? How were Jesus' remarks in vv. 39-42 calculated to remove the fault? Who are the "little ones" referred to in v. 42?

2. Just how John's mind worked in the case of the friendly independent is not clearly evident. His mind was full of the political conception of the Kingdom, and perhaps he felt that such independent action was contributing nothing to the political establishment of the Kingdom. It was rather distracting attention from Jesus' regularly organized band of followers and so was detrimental to the new political organization. Jesus said that they had blundered, for the spirit which prompted the man was evidently one of friendliness to the Messiah, and it was this spirit that determined the value of the action rather than its supposed political significance. "Now that enemies are so bitter and powerful no one will attempt a mighty work in my name unless he proposes to stand by me in the days of peril (cf. Mark 9:30-31) that are so quickly coming (v. 39). Anyone who does not now join our enemies is surely at heart a friend (v. 40). Not the political significance of the act, but the spirit of personal friendliness that prompts it, no matter how commonplace the act may be, gives it its value (v. 41). To discourage any friendly adherent of mine, however humble, may turn him away from the eternal life of the Kingdom, and this is so great a disaster that he who occasions it might better be in the depth of the sea" (v. 42).

Personal Thought: We need to form the habit of instinctively thinking of people whom we meet in their relation to the Kingdom of Heaven. Can anything be done by us for them that will make the work they may be doing for the Kingdom more effective? Can we bring ourselves into a sympathetic relation to them that shall make us appreciate more truly what they are doing for the Kingdom?

STUDY X.—Jesus Outside Galilee Instructing the Twelve
(Continued)

FIFTH DAY: The Ambition of the Twelve Imperils their Prospect of Entering the Kingdom. Mark 9:43-50; Matt. 18:6-14

1. Jesus now turns solemnly upon the Twelve and warns them that if their dispositions are not changed they will not only fail to secure the high offices for which they are eager, but they will fail to enter the Kingdom at all and will fall away into the Gehenna of fire. He urges them to sacrifice anything which produces a spirit inconsistent with entrance into the Kingdom of Heaven, even though it be so useful as a hand or an eye. Read Mark 9:43-50, and determine as best you can before reading the next paragraph on this page what it is that is called "salt," or "fire," and that keeps the spirit out of Gehenna.

2. "Gehenna," or the "Valley of Hinnom," is the name of a ravine southwest and south of Jerusalem which seems to have been a dumping ground for all the refuse matter of the city. Maggots were always breeding in the carcasses thrown there, and smoke was always rising from the fires that were kept burning to consume the refuse. It came naturally to be the symbol of the place where everyone that would defile the life of the Holy City would go. This place seems to be referred to in Is. 66:20-24. In order to avoid this place demanded for the moral sanitation of the new Kingdom and to enter the life of the Kingdom, any necessary sacrifice might well be made.

Paraphrase of vv. 49-50: "I urge you not to shrink from making whatsoever sacrifice may be necessary (see vv. 43-48), for everyone will have to be preserved from moral decay ("salted") by such painfully fiery experiences as these sacrifices entail (v. 49). You need to take great pains to keep this spirit of self-sacrifice vigorous, for just as there is nothing with which to season salt and give it preservative power when once it loses its saltiness, so if you lose your spirit of loving self-sacrifice, there is nothing else which can preserve you from moral decay. Therefore, see to it that you have this preservative (salty) spirit of self-sacrifice in your very hearts. And furthermore, let it lead each one of you to such preference of the other's honor as will prevent the occurrence of any further unfriendly and disgraceful discussion about who will be greatest" (v. 50).

Personal Thought: Can you rejoice heartily in another man's success?

STUDY X.—*Jesus Outside Galilee Instructing the Twelve*
(Continued)

SIXTH DAY: The Twelve in Danger of Failing to Forgive. Matt.
18:15-35

We naturally infer from Jesus' stern language in the paragraph just studied that there was a good deal of hard feeling among the Twelve at this time. This inference is further sustained by a paragraph in Matthew. Perhaps not all of this paragraph was spoken by Jesus at this time (especially the part referring to the "church"), for Matthew seems to describe the utterances of Jesus logically rather than chronologically. There had probably been a good many unpleasant things said by different ones of the Twelve, and it was necessary for Jesus not merely to put a stop to this, but to secure a readiness to forgive what had already been said and done. Read all of Matt. 18, especially vv. 15-35. Peter had received conspicuous honor from Jesus (see Matt. 16:16-19) and had probably consequently been the special object of jealous attack. He may have felt that he had been seriously wronged by some of the others. It is significant that he is the one who asks here how often he must forgive (v. 21). Perhaps Jesus took pains in vv. 18-20 (cf. Matt. 16:18-19) to relieve the tense feeling of the eleven by showing them that He had not intended to honor Peter to the exclusion of the others. The point of the story in vv. 21-30 lies largely in the relative size of the debts, namely, \$12-000,000 and \$17! Imagine yourself in Peter's place and decide what Jesus intended this story to teach him. Read it carefully once more with this point in mind. To what motives does Jesus appeal in order to induce forgiveness? The general subject of forgiveness will be discussed in the "Studies in the Teaching of Jesus and His Apostles."

Human life, with its many opportunities for friction and ill-will, is a situation in which to form the *habit* of forgiving. Note in vv. 21-22 that it was the habit of forgiving that Jesus had in mind.

Personal Thought: When you find yourself seriously wronged, remember that the wrong constitutes your chance to develop the grace of forgiveness. If you had not been really wronged you would have no occasion to forgive. You would not be able to sympathize with God in the supreme grace of forgiveness.

STUDY X.—*Jesus Outside Galilee Instructing the Twelve*
(Continued)

SEVENTH DAY: A Visit to Jerusalem not Recorded in Mark. John
7:10-8:59

The Synoptic Gospels give no account of Jesus' operations in Jerusalem, although they give hints of frequent visits (Matt. 23:37). We are not surprised, therefore, to find John's Gospel describing at considerable length Jesus' activity in Jerusalem. Though these accounts cannot be accurately dated with reference to the Synoptic narrative, it is quite probable that the visit described in John 7:10-8:59 occurred in the general period which we are now studying.

The chapters in John will be read more carefully later in the year when the Gospel of John is studied, but for the present read rapidly John 7:10-8:59. As a result of your reading, state in a sentence or two what the general attitude of the Jerusalem public towards Jesus was, and in what respects it resembled the attitude of the Galileans.

"Looked at on the surface, the conflict of Jesus with the Jews seems but an ignoble waste of the noblest Being earth has ever known. And in many respects it was what it seemed. The antagonists of Christ were poor enough, especially when compared with Him, shallow, selfish, short-sighted men; bigots in creed and in conduct; capable of no sin disapproved by tradition; incapable of any virtue unenjoined by it; too respectable to be publicans and sinners; a generation too ungenerous to forgive sins against their own order, and too blind to see sins in it—they remain for all time our most perfect types of fierce and inflexible devotion to a worship instituted and administered by men, but of relentless and unbending antagonism to religion as the service of God in spirit and in truth. And to think of our holy and beautiful Christ, His heart the home of a love that enfolded the world, His spirit the stainless, truthful mirror of the Eternal, His mouth dropping with every word pearls of divinest wisdom—to think of Him hated and wasted by these men is to think, as it were, of the crown of God with all its stars dimmed, corroded, dissolved by mists bred in dismal swamps formed by the decayed life of ancient worlds. . . . But the ignoble was all on one side; on the other was a magnanimity that only became the more magnanimous in the struggle with the little and the mean. As the darkness deepened around the Hero's path, His heroism shone the brighter."—FAIRBAIRN, *Studies in the Life of Christ*.

STUDY XI.—*Jesus Outside Galilee Instructing the Twelve*
(Continued)

FIRST DAY: Jesus Resumes Public Teaching Outside of Galilee, and Instructs His Disciples Regarding the Sanctity of the Marriage Relation. Mark 10:1-12; Matt. 19:1-12

Read Mark 10:1 and contrast its reference to public teaching with Mark 9:30. It will be seen however, that Jesus was still chiefly concerned with the instruction of the Twelve.

The local rabbis of the region southeast of Galilee put a question to Jesus the answering of which they thought would involve Him in trouble. They probably imagined that He held a stricter view of the marriage relation than that presented in the law of Moses, and they hoped, by drawing Him out on this point, to make Him show His divergence from Moses, and at the same time alienate some of His followers by the offensive strictness of His views. They may have hoped, too, that He would get Himself into trouble with Herod, for Herod had divorced an Arabian wife in order to marry Herodias, and Herodias had left a husband. The "Peræa" ("beyond Jordan," v. 1) where Jesus probably now was, as well as Galilee, belonged to Herod. Everyone remembered what had happened to John the Baptist when he concerned himself with Herod's domestic affairs! The question submitted to Jesus did not relate to the adulterous wife, as is noted in Matt. 19:3, 9, for she was to die (John 8:5).

Read now Mark 10:2-12. How does Jesus justify His divergence from the teaching of Moses? That is, what is the meaning of v. 5, and what is the argument in vv. 6-9?

Jesus' respect for the law of Moses appears here, as earlier in Matt. 5:17, and also His quiet sense of superiority to it. He knows what God's original ideal of family life was. Read Matt. 19:10 to see how the Twelve felt about Jesus' strict ideas of marriage. In the following verses Jesus tells them that most men could not wisely refrain from marriage, although some, for the sake of more effective service in the Kingdom of God, did so. Perhaps He had in mind John the Baptist, who was probably unmarried.

Personal Thought: We deprecate the lax public sentiment that facilitates easy divorce, but we do not think enough about the development of such personal habits of thought and feeling in the years before marriage as will fit a man and woman to live together happily and with mutual consideration in the marriage relation.

STUDY XI.—Jesus Outside Galilee Instructing the Twelve
(Continued)

SECOND DAY: Jesus Teaches His Disciples the Significance of Child Life. Mark 10:13-16; Matt. 19:13-15; Luke 18:15-17

1. The minds of the Twelve were filled with the political conception of the Kingdom, and they were led by it into a fresh blunder which aroused Jesus' indignation. A company of mothers thought that there would be blessing for their children in the touch of the great prophet-healer, and came to Jesus with them. The Twelve, who knew that Jesus' mind must be full of plans for the new state, felt that He must not be bothered by the children and told the mothers to go away. When Jesus noticed this He was exceedingly indignant.

2. Read Mark 10:13-16. Is there any connection between this paragraph and vv. 2-12? The last clause of v. 14 should probably be translated, "to such belongs the Kingdom of God"; what does the clause mean? What does v. 15 mean? That is, how would little children receive the Kingdom of God? Give this point a good deal of thought and write out your views at some length.

Personal Thought: Everything that Jesus touched He permanently dignified. The sick, who had before been neglected and abandoned, since He touched them are gathered into hospitals. The cross, which had before been the symbol of guilt, horror, and shame, like the gallows, since He touched it has been the symbol of loving sacrifice to be gilded and lifted high on church spires or worn in miniature upon the person. Little children, who had before been slightly thought of, since He touched them have become the objects of tender regard. The care of infants, the early education of little children, engage the attention of the most skilful physicians and the greatest educators. In the New Order it is persons that receive supreme consideration — little persons, aged persons, sick persons, outcast persons, any kind of persons. Are you coming to feel a profound interest in all kinds of persons?

STUDY XI.—*Jesus Outside Galilee Instructing the Twelve*
(Continued)

THIRD DAY: A Pious Rich Man Turns Away from the Kingdom.
Mark 10:17-22; Matt. 19:16-22; Luke 18:18-23

1. The Twelve were thrilled with pleasure to see a wealthy young man of good family come running up to Jesus, kneel before Him, and ask Him as an expert to give a professional prophet's opinion on an important point. It was currently thought that righteousness consisted in a sum total of meritorious deeds. This young man asked Jesus to specify some deed of sufficient merit to make it certain that the sum total of his righteousnesses would be sufficient to admit him into the coming Kingdom. He addressed Jesus very politely as "Good Master," but Jesus warned him somewhat sternly not to use language with the polite and insincere conventionality of his class (v. 18). The conversation that followed developed the fact that he differed from many men of his class in that he was a man of clean life and honestly sincere. Jesus was greatly drawn to him.

2. Read Mark 10:17-22 with active imagination. Notice in v. 21 the two things that Jesus specified in reply to the young man's request. Why did He ask him to sell out his estate and give the proceeds to the poor? In answering this question consider what Jesus regarded as the dominant spirit of the New Order, the beginnings of which, at least, all who would enter the New Order must have. Why did He make the second request? Write out in a few brief sentences a diagnosis of this man's case, stating clearly why it was that he did not do what Jesus asked him to do.

Personal Thought: There is one question which must be asked of every individual, no matter what his situation in life: What *kind of person* are you? The millionaire and his office boy must answer the same question. No one was ever long in the presence of Jesus Christ without finding out what kind of person he really was. It is worth one's while to kneel in prayer behind a locked door and say: "Lord Jesus Christ, show me what kind of person I really am."

STUDY XI.—**Jesus Outside Galilee Instructing the Twelve**
(Continued)

FOURTH DAY: The Twelve Amazed at Jesus' Teaching Regarding the Ineligibility of the Rich for the Kingdom. Mark 10:23-31; Matt. 19:23-20:16; Luke 18:24-30

1. The faces of the Twelve fell when they found that their company was not to receive the reinforcement of this prominent citizen. As they looked regretfully after the retreating form of the rich man, Jesus took occasion to say very impressively something so apparently unpractical as to draw from them an impatient remonstrance. Read Mark 10:22-27. Jesus always penetrated into the real heart of things. Why was it hard for the rich man to enter the Kingdom of God? That is, can you state reasons why, in the nature of the case, it is specially hard for rich persons to develop the spirit requisite for the New Order as Jesus conceived it?

Read vv. 28-31. In v. 28 Peter, perhaps with some self-gratulation, thinks that he sees what it is that makes a man sure of the Kingdom. Jesus says that the man who has made such sacrifice is better off in the present age, as well as in the age of the coming Kingdom. In what sense is the statement in v. 30 true? Cf. for illustration Paul's statement in Phil. 3:8-11, and the significant catalogue of personal friendships in Rom. 16:3-16, 21-23, especially v. 13.

2. Mark 10:31 contains a significant warning. Many who seem to have the first chance to enter the Kingdom will come last and may not get in at all, and those who seem to have the least chance may come first. It is easy to see how this statement applied to the rich young man. Is there any note of warning in it for the Twelve? Remember Mark 9:33-50.

According to Matthew, Jesus illustrated this truth in a homely way by the story of "The Last First," a story in which certain workmen who seemed likely to be paid off last and to get almost nothing, were paid off first and got large pay. Read Matt. 19:30-20:16.

Personal Thought: "He shall receive an hundred fold." God does not deal in a niggardly way with His children. He has great things to give them. If they endure privation for a time it is only to fit them to receive better things than those they were deprived of. He is not training them to do without things, but to be fit to receive things.

STUDY XI.—*Jesus Outside Galilee Instructing the Twelve*
(Continued)

FIFTH DAY: Jesus Starts for Jerusalem, Greatly to the Dismay of His Disciples. Mark 10:32-34; Matt. 20:17-19; Luke 18:31-34

In 10:32 Jesus is vividly pictured as striding forward with fixed determination at the beginning of His journey to Jerusalem. Many of His disciples were amazed and afraid to follow; those who did follow went in fear. This state of things is hardly explicable from the context here in Mark. This is another place where Mark gives indication that his narrative is not complete. It would not seem strange that Jesus should have gone a number of times to Jerusalem during these months east of the Jordan (Mark 10:1). It is generally thought that John's Gospel, which gives so much space to the activity of Jesus in the capital, supplies material that should be noted here. We shall study John's Gospel later, but for the present read rapidly chapters 9-11 of John's Gospel, solely with a view to seeing whether they throw any light on the situation in Mark 10:32. It seems likely that the Twelve, who at this time were so sure of Jesus' Messiahship, did not feel the dismay about Jesus' going to Jerusalem that was felt by the main body of His disciples, to whom He might still not have been more than a great prophet, or to whom His Messiahship was as yet but a surmise.

2. On the way to Jerusalem Jesus spoke again to the Twelve about His approaching death and resurrection. This time He spoke more in detail than before. Read again Mark 10:32-34, and note the various steps described, including the trial before the Sanhedrin and the deliverance to the Roman authorities. The subsequent narrative makes it evident that the Twelve still failed to understand Him.

Personal Thought: Suspense is hard to bear. That Jesus found it to be so is indicated by a statement preserved in Luke: "I have a baptism to be baptized with, and how am I straitened until it be accomplished!" (Luke 12:50). To His active imagination the details of a trial by the Jewish supreme court and of an execution at the hands of the Roman soldiers began to stand out in daily vision. If you find yourself facing some impending evil, remember, as did Jesus, that *the suffering is not final*. "After three days He shall rise again."

STUDY XI.—*Jesus Outside Galilee Instructing the Twelve*
(Continued)

SIXTH DAY: The Personal Ambition of the Two Leaders Becomes Very Offensive. Mark 10:35-45; Matt. 20:20-28

While Jesus' mind was filled with the thought of His approaching suffering, two of the Twelve determined to make a decisive effort to secure the coveted places of leadership in the new state. According to Matthew's Gospel, their mother, who, judging from the fiery temperament of her sons (cf. Mark 3:17), may have been an energetic and ambitious woman, helped them in the effort. Read Mark 10:35-40 and Matt. 20:20-21. Jesus evidently felt that at present there was no hope of freeing their minds from the political conception, and so spoke as He did in v. 40. To whom did He mean to ascribe the bestowal of such honor? Which one of the ten was probably most indignant (v. 41)? In v. 42 Jesus accommodated Himself to their political conception, and by an appeal to their Jewish pride tried to shame them into an abandonment of the spirit which characterized the great Gentile empires of the world. In vv. 43-44 Jesus stated the law of greatness in the Kingdom. Write out with considerable care answers to these questions: In general, what is a "great" man? How does being a servant make a man "great"? How far should one go in "serving" another? Are not many people injured by being "served" too much? Determine carefully what one's definition of "serve" ought to be.

Jesus closes His conversation with the wonderful word in v. 45, reverting again to the thought which was uppermost in His mind at this time. It suggests the significance of the death of Jesus, which is a topic discussed in "Studies in the Teaching of Jesus and His Apostles."

Personal Thought:

"May every soul that touches mine,
Be it the slightest contact, get therefrom some good—
Some little grace, one kindly thought,
One aspiration yet unfelt, one bit of courage for the darkening sky,
One gleam of faith to brave the thickening ills of life,
One glimpse of brighter skies beyond the gathering mists,
To make this life worth while, and heaven a surer heritage!"

STUDY XI.—*Jesus Outside Galilee Instructing the Twelve*
(Concluded)

SEVENTH DAY: The Last Stage in the Journey to Jerusalem. Mark 10:46-52; Matt. 20:29-34; Luke 18:35-19:10

1. Jesus stopped for a night at Jericho, in the midst of its beautiful palms and luxuriant vegetation, only fifteen miles from Jerusalem. He did two characteristic things here. The first is described in Luke 19:1-10. Read the paragraph, remembering how Jesus had thrown the rabbinism of Galilee into a ferment by similar conduct there. Before the very gates of Jerusalem, the center of the most intolerant rabbinism of the nation, He will still stand firmly by His principles!

Zacchæus instantly responded with enthusiasm to Jesus' kindly approach. He evidently knew what Jesus' ideals were and determined then and there to be kind and honest (read v. 8 again). In what sense had Zacchæus been "lost" (v. 10)? To whom had he been "lost"? Answer as best you can. The subject comes up for discussion in the "Teaching of Jesus and His Apostles."

2. The other thing that Jesus did is described in Mark 10:46-52. Read it with active imagination. It is significant that this blind man raised the Messianic cry (vv. 47-48), and that many in the great procession undertook the long climb to Jerusalem with an enthusiastic sense of bringing the Messiah to His capital city.

3. Review briefly the progress made in this last main division of the Gospel, namely, Mark 7:24-10:52. This you can do by turning back to Study IX, First Day, and reading rapidly the titles of each day's work through Studies IX-XI.

4. We have come now to the last week of Jesus' life, with its swift development and the event that has made it the Central week in all human history. Before we begin its study we shall take comparatively rapid surveys of Matthew's and Luke's narratives of the period we have just finished in Mark, noting what they add and the peculiarities of their view-point.

Personal Thought: The profound loneliness of Jesus is very impressive. Crowds are all about Him, the hum of Messianic expectation is in the air. But no one understands Him. His nearest friends, the Twelve, fail utterly to comprehend His idea. A spiritual gulf separates Him from those who seem to know Him best. He is all alone and without sympathy. "And yet I am not alone because the Father is with me" (John 16:32). This trust in the Fatherly God we need to develop as our fundamental and ultimate resource.

PART I

STUDIES IN THE LIFE OF JESUS CHRIST AS PRESENTED IN THE SYNOPTIC GOSPELS

2. General Survey of the Life of Christ up to the
Last Week, According to Matthew.
Studies XII-XIII

Introductory Note on Matthew and His Gospel

Mark, as we have seen, was a Jerusalem boy and grew to young manhood under the conservative influences of the southern province. Matthew, at least during his manhood, was a resident of the northern province, a Galilean. He belonged to the comparatively irreligious element and was led, probably by a strong desire for money, to accept a position as customs officer under the Roman government. His office was in Capernaum, on the great Roman road that ran between Damascus and the Mediterranean. He was attracted by Jesus' interest in the irreligious, and when finally invited by Jesus to join the inner circle of His followers, resigned his office, became a disciple, and finally an apostle. He seems to have been sometimes called "Levi" (Matt. 9:9, Mark 2:14).

Papias (see Introductory Note on Mark and his Gospel), as quoted by Eusebius' Church History, III, 39, says: "So then Matthew wrote the Oracles (logia) in the Hebrew language and everyone interpreted them as he was able." Eusebius himself says (Church History, III, 24): "Matthew, who had at first preached to the Hebrews, when he was about to go to other peoples committed his Gospel to writing in his native tongue and thus compensated those whom he was obliged to leave for the loss of his presence." Just what this Hebrew (Aramaic) collection of "logia" was, and what its relation to our Greek "Gospel according to Matthew" was, is one of the questions connected with the "Synoptic Problem." (The "Synoptic Problem" is the problem of discovering the process by which the first three Gospels took their present literary form.)

The Gospel, as will be seen in the enumeration of its characteristic peculiarities, is apparently written by a Jew for Jews (or for those under Jewish influence) and yet, if so, for Jews who did not speak Aramaic (1:23, 27:33) and who did not live in Palestine (26:36, 27:15). It assumes considerable Jewish opposition to Jesus' Messiahship (e. g. 28:15), and is somewhat polemical. Its aim seems to be to show to some who doubted it that Jesus really met the demands of the true Messianic ideal of the prophets.

Some statements in chapter 24 (e. g. v. 15) seem to indicate that the date of the Gospel in its present form was about the time of the destruction of Jerusalem, 70 A.D.

STUDY XII.—General Survey of the Life of Jesus up to the Last Week, According to Matthew**FIRST DAY: Peculiarities of Matthew's Gospel**

Certain peculiarities which will be noticed repeatedly in the survey of Matthew's Gospel may be enumerated at the start.

1. Its view-point is strongly Jewish:

- (1) Note where the genealogy begins (Matt. 1:1-2) and contrast Luke 3:38.
- (2) Events in the life of Jesus are regarded by the author as fulfilments of Jewish prophecy, e. g. 2:15, 18, 23.
- (3) Strong emphasis is placed on the Jewish law and its spiritual fulfilment, e. g., 5:17-20, 23:1-3.
- (4) Frequent allusions are made to things especially interesting or intelligible to Jews, e. g. the last clause of 24:20, which does not appear in Mark 13:18; and many other places.
- (5) Emphasis is placed on the fact that Jesus came first to the Jews. Compare Matt. 10:5-6 with Mark 6:7 ff.

2. Although its view-point is so strongly Jewish, it contains very marked denunciations of the Jewish leaders and emphasizes the acceptance of the Gentiles in place of the Jews. Contrast Matt. 21:43 with Mark 12:9. It alone brings out the dramatic contrast of Matt. 27:24-25. Many other instances will be noted.

3. Its parables of judgment are conspicuous, e. g. chapter 25, and its allusions to the judgment are somewhat frequent.

4. It contains long discourses and makes the teaching of Jesus prominent, e. g. chapters 5-7, 23-25.

5. Its miracles seem to be grouped, e. g. chapters 8-9; in general its arrangement seems to be logical, rather than chronological.

6. Certain phrases or words are peculiar: "Kingdom of Heaven" appears only in this Gospel, but here almost to the complete exclusion of "Kingdom of God"; "verily," "your Father," "church," etc.

Personal Thought: Each of the Gospels presents the person of Jesus Christ from its own view-point. One view may appeal to some minds more effectively than any other view. Someone has said that there are five Gospels: the Gospel according to Matthew, Mark, Luke, John, and the *Gospel according to you*. This gospel of your life is the only one that some will read.

STUDY XII.—General Survey of the Life of Jesus up to the
Last Week, According to Matthew

SECOND DAY: Events Preceding the Public Life of Jesus. Matt.
1: 1-25

1. The Jewish character of this Gospel appears in the presence of the genealogy at the forefront and in the placing of the name of the great Jew, Abraham, at the head of the list. Family pride in Davidic lineage would make it certain that Jesus' family would preserve its genealogical records (cf. Phil. 3:5). The grouping in v. 17 was perhaps intended to aid the memory, and may be an indication that this Gospel was taught orally to classes of Christian converts before it took its present written form.

2. *A man named Joseph is informed by an angel in a dream that the pregnancy of the young woman betrothed to him is not an evidence of her shame, but has been produced by the Spirit of God; the child will be a son, who is to be called Jesus ("Jehovah's deliverance") for He will "deliver" the nation from sin (1:18-25).* Read 1:18-25. Unchastity in a betrothed woman seems to have been regarded as the same crime in a married woman. Joseph, being a "righteous" ("just") or compassionate man, did not propose to subject the young woman to public trial and execution. See evidence of the Jewish standpoint in the title applied to Joseph in v. 20; and further evidence in vv. 22-23, which are probably the author's comment and not a part of the angel's message. The meaning of this quotation in its original context cannot here be discussed.

The narrative in this paragraph is written wholly from Joseph's standpoint; nothing is said of Mary's experience. Luke will be found to write from Mary's standpoint. Is it probable that the message to Joseph in vv. 20-21 was understood by him to say that the son would be the Messiah, or that he would be a great prophet? What is meant by the saving of a nation or a man from sins (v. 21)?

Personal Thought: "God With Us." There is no phrase that better expresses the final thought of men about Jesus. Whatever metaphysical difficulties may be felt regarding certain important theological and philosophical aspects of His relation to God, it is clear that the moral sense of thoughtful men increasingly finds Him to be "God-With-Us." He is such an expression of God in terms of human life, death, and resurrection as to constrain our worshipful recognition of Him as Lord and Savior.

STUDY XII.—General Survey of the Life of Jesus up to the
Last Week, According to Matthew

THIRD DAY: Events Preceding the Public Life of Jesus, (concluded.) Matt. 2:1-4:11.

1. *Soon after the birth of Jesus, magians from the East appear in Jerusalem inquiring for the new-born Jewish King, whose star they have seen in the heavens; they alarm King Herod, who refers them to the priests and rabbis; as a result they find the babe Jesus in Bethlehem (2:1-12).* The impressive figures of these magians from the East in the streets of Jerusalem stirred the city. Professor Ramsay has said that the magians were the ancient progenitors of two very different modern men, the conjurer and the man of science. There were doubtless different kinds of magians. These men in Matthew were quite different from Magian Simon in Acts 8:9-24. They do not talk like Jews, and were probably foreigners who had been attracted to the worship of Jehovah which was carried on by Jews scattered through all the eastern country. It is significant of Matthew's view-point (see First Day, § 2 of this study) that it is foreigners rather than Jewish leaders who recognize the Messiah. Read Matt. 2:1-12. How long had these magians been studying this sign in the heavens (cf. v. 16)? It is difficult to understand exactly what happened in the scene described in v. 9. Perhaps on this night in Bethlehem the star was in the zenith and shone with a brightness which was of peculiar significance to the magians.

2. *King Herod kills all the male infants in the village two years old and under, but the parents of Jesus escape with the child into Egypt; after Herod's death they return and settle in Nazareth (2:13-23).* Herod considered the Messiah simply as a political rival, who could be disposed of as so many other rivals had been disposed of by him. He seems to have summoned a special meeting of the Sanhedrin in response to the inquiry of the magians. Is this narrative written from the standpoint of Joseph or Mary? V. 15 is a quotation from Hosea 11:1, which in the original prophecy referred to the calling of the nation out of Egyptian bondage. V. 18 quotes Jeremiah 31:15, which poetically represents Rachel rising from the grave to weep for her children taken captive by Nebuchadnezzar. Rachel was buried near Bethlehem (Gen. 35:19), and therefore this tragedy in Bethlehem reminds the author of the passage in Jeremiah. There were

probably only a few children killed, and, gruesome as the incident is, it is so trifling when compared with many other deeds of Herod that it probably attracted comparatively little attention.

There is no passage in which the Messiah is spoken of as a "Nazarene" (v. 23), but sometimes, e. g. Isaiah 53, He is spoken of as a reproach, and such seems to have been the reputation of Nazarenes (John 1:46). The author's habit of interpreting Old Testament passages comes clearly out in this chapter.

3. *John the Baptizer, a rough prophet of the wilderness, calls the nation to a baptism of repentance in view of the nearness of the Kingdom of God (3:1-12).* This passage has been read before. Compare v. 7 with Luke 3:7 and see whether you detect anything more strictly Jewish in Matthew than in Luke.

4. *Jesus is baptized by John the Baptizer, and at the baptism sees a vision and hears Himself declared by a voice from heaven to be the Messianic Son of God (3:13-17).* This has been read before. Do you see anything in v. 15 that is suggestive of Matthew's peculiarities as stated in the First Day's study?

5. *Jesus retires to the wilderness, where, after prolonged meditation and fasting, He successfully resists a fierce threefold temptation (4:1-11)* Is there anything Jewish in Matt. 4:5 compared with Luke 4:9?

"O little town of Bethlehem,
How still we see thee lie!
Above thy deep and dreamless sleep
The silent stars go by.
Yet in thy dark streets shineth
The everlasting light;
The hopes, and fears of all the years
Are met in thee to-night."

"How silently, how silently,
The wondrous gift is given!
So God imparts to human hearts
The blessings of his heaven.
No ear may hear his coming;
But in this world of sin,
Where meek souls will receive him still
The dear Christ enters in."

PHILLIPS BROOKS.

STUDY XII.—General Survey of the Life of Jesus up to the Last Week, According to Matthew

FOURTH DAY: Jesus in Galilee as Prophet-Healer. Matt. 4: 12-7: 29

1. The division between Jesus' Galilean and His extra-Galilean ministry is not so clearly made as in Mark. The situations in Mark 7:24, 9:30, 10:1 do not appear in Matthew, yet the main divisions made in Mark appear, though less sharply defined, as follows:

I. Jesus in Galilee as Prophet-Healer, Matt. 4:12-15:20 (Mark 1:14-7:23).

II. Jesus Outside Galilee Instructing the Twelve, Matt. 15:21-20:34 (Mark 7:24-10:52).

III. The Last Week in Jerusalem, Matt. 21-27 (Mark 11-15).

IV. The Resurrection, Matt. 28 (Mark 16).

2. The first subdivision of the first main division (4:12-15:20) is 4:12-25: *The public career of Jesus begins; some time after His temptation, when the wilderness prophet has been imprisoned, Jesus appears in Galilee, catches up the message of John the Baptizer, associates four men with Himself, and soon becomes widely famous as a prophet-healer.* Read this subdivision rapidly through. What characteristic peculiarity of Matthew appears in the first few sentences? What in v. 17 compared with Mark 1:15? The quotation in vv. 15-16 is from Is. 9:1, where "Galilee of the Gentiles," or the "Gentile Section," that had been most exposed to the terrifying attacks of Gentile powers, had deliverance promised.

3. The second subdivision is chapters 5-7: *Jesus delivers a discourse on the Kingdom of Heaven and its righteousness in which He defines His attitude towards the religious leaders of the nation and the law of Moses.* These chapters we have already studied. Glance through them for characteristic peculiarities as follows: What general characteristic appears in 5:17-48? What special characteristic in 5:20? What specially Jewish phrase in 5:22? In 5:23-24? In 5:35? In 5:46-47? With 5:46-47 compare Luke 6:32-34.

Personal Thought: "Ye are the light of the world" (5:14). A personality with clear, rational convictions regarding God and the life to come, giving faithful expression to these convictions in the life that now is, is a light to any group of men. On the small scale of our daily relationships such a one gives an eternal light "to all that are in the house" (v. 15).

STUDY XII.—General Survey of the Life of Jesus up to the
Last Week, According to Matthew

FIFTH DAY: Jesus in Galilee as Prophet-Healer (continued).
Matt. 8:1-17

1. The *third subdivision* is 8:1-9:34. Read at present only the references in the following summary: *In nine instances Jesus exercises healing power, and in one instance marvelous power over nature* (8:26); *the religious leaders disapprove of Him* (9:3, 11, 34), *but the people are enthusiastic in His favor* (8:1; 9:8, 10, 31, 33). In 4:23-25 a general statement was made about Jesus' power as a prophet-healer; in chapters 5-7 a wonderful exhibition of His power as a prophet was given, and now in chapters 8-9 wonderful exhibitions of His power as a healer are given.

Read 8:1-4, *the account of a leprous man secretly cured*, and compare it with Mark 1:40-45. Which is the more vivid account? Mark emphasizes the relation of the incident to the general progress of Jesus' work; Matthew simply records it as an illustration of Jesus' healing power.

2. Read 8:5-13: *A Roman army officer urgently appeals to Jesus to cure his servant who is in a distressing condition because of palsy; he fears that Jesus may have scruples about entering a foreign house, and suggests that He cure him without going to the house; Jesus is greatly astonished at the captain's confidence in His ability to perform cures at a distance, and is led to speak with enthusiasm of the place to be occupied by foreigners in the new Kingdom.* This army officer was one of a somewhat numerous class of foreigners who, without becoming full Jewish proselytes, worshipped Jehovah and attended the synagogue services. In v. 8 he attributes to Jesus the power to produce results at a distance in the spiritual world through orders, which he himself possessed in the military world. Vv. 11-12 present the figure of the Messianic banquet. Note Matthew's emphasis of the rejection of the Jews in v. 12, which is absent from Luke's account (yet see Luke 13:29-30). Luke 7:3-5 adds an interesting detail.

Personal Thought: Perhaps we do not sufficiently think of one thing that comes out here, namely, the personal satisfaction which Jesus feels when people have faith in Him. With this thought in mind, express to Him to-day your confidence in Him.

STUDY XII.—General Survey of the Life of Jesus up to the Last Week, According to Matthew**SIXTH DAY: Jesus in Galilee as Prophet-Healer (continued).
Matt. 8:18-27**

In 8:18-22 Jesus seems to wish to avoid the popularity that His cures have occasioned: *A rabbi who would join Him is urged to count the cost, but a disciple who hesitates to continue with Him is urged to follow Him.* Read the paragraph. Why did the sight of the multitudes lead Jesus to cross the lake (v. 18)? The hostility of the rabbis has not yet appeared in Matthew, and now one of them even wishes to attach himself to Jesus' band of disciples. Why did Jesus receive his approach with such an apparent lack of cordiality? In answering this question, remember what the social ambitions of the rabbis as a class were (see Matt. 23:5-7), and what promise of their gratification the presence of the "multitudes" (v. 18) might seem to afford. Exactly what state of things is described in v. 20? Is it poverty? Does it mean that He traveled constantly? What had He done with the money that He had earned during the years that He had worked at His trade in Nazareth?

Over against this somewhat strange disposition to leave the multitude (v. 18) and repel the rabbi (v. 20), appears a certain solicitude to retain one of His disciples who had suggested leaving Him (vv. 21-22). The departure to the other side seems to have been taken, both by the confident rabbi and the hesitating disciple, as an event of considerable significance. It was apparently in some sense a critical time. Perhaps Jesus seemed to them to be now planning to operate in some larger field than the province of Galilee. What did the disciple mean by "burying his father"? Burial followed within a very few hours after death; was it probable that the disciple requested merely to be excused for a few hours? Jesus' reply contains one of his favorite word plays, such as Mark 8:35. Who are the "dead" that are to do the burying?

Vv. 23-27 add nothing to the parallel in Mark 4:35-41,

Personal Thought: Jesus was trying to reproduce in the ambitious rabbi and the hesitating disciple His own strenuous sense of the supreme importance of the Kingdom. Do all social and business successes seem small to us in comparison with the broadening influence of the gospel? Do our plans include broader interests than those of the home circle?

STUDY XII.—General Survey of the Life of Jesus up to the
Last Week, According to Matthew

SEVENTH DAY: Jesus in Galilee as Prophet-Healer (continued).
Matt. 8:28-9:34

1. Matt. 8:28-34 affords a good opportunity to compare Matthew and Mark. Keep Mark 5:1-20 before you as you read Matthew. Which is the longer account? Which is the more vivid?

Glance at Matt. 9:1-8, which is parallel to Mark 2:1-12: *Another case of palsy is brought to Jesus, and before He cures it He assures the sufferer that his sins are forgiven. This seems to some of the rabbis to be blasphemous, but the people rejoice in Jesus' power.*

Glance at Matt. 9:9-13, parallel to Mark 2:13-17: *Jesus invites a tax collector named Matthew to join His company, and attends a great banquet in Matthew's house at which many tax collectors are present. This scandalizes the Pharisees, but Jesus defends His conduct.*

Glance at 9:14-17, which is parallel to Mark 2:18-22: *The disciples of John the Baptist criticise Jesus because He does not require His disciples to fast, but Jesus justifies His conduct.*

Matt. 9:18-26 affords another good opportunity to compare Matthew and Mark. Keep Mark 5:21-43 before you as you read Matthew. Which account is longer? Which is the more vivid?

Read Matt. 9:27-31, which has no parallel in Mark: *Jesus cures two blind men, who follow Him home calling Him the Messiah.* These two men have surmised that Jesus is the Messiah. Perhaps this incident occurred later when this surmise was more general, for Matthew seems not to keep the chronological order. Their surmise may explain Jesus' stern charge to them (see v. 30, margin R. V.).

Read Matt. 9:32-34: *Jesus cures a dumb demoniac, and the people are greatly impressed, but the rabbis advance the Beelzebub hypothesis.*

Personal Thought: These two companions in darkness (vv. 27-31), following Jesus along the street with the blind man's uncertain step having only some meagre, vague sense of what His Messiahship was, but feeling that He could help them in their need, are very like to us in some phases of our Christian development.

“But what am I?
An infant crying in the night;
An infant crying for the light;
And with no language but a cry.”

TENNYSON, *In Memoriam*.

STUDY XIII.—General Survey of the Life of Jesus up to the Last Week, According to Matthew (*Continued*)

FIRST DAY: Jesus in Galilee as Prophet-Healer (continued).
Matt. 9:35-12:50

1. The *fourth subdivision* of this first main division (4:12-15:20) is 9:35-11:1. Read the following characterization and the parenthetical references: *It appears that among the "disciples" there is a nucleus of twelve men called "apostles" (10:1-2); the preaching and healing work of Jesus so develops (9:35) and the incompetence of the religious leaders becomes so evident (9:36) that Jesus finds it desirable to share His work with the Twelve (9:37-10:5).*

2. Read carefully 9:35-10:5. No account of the appointment of the Twelve is given in Matthew (like that in Mark 3:13-19). In what respect were these people that crowded the synagogues and market-places like shepherdless sheep (vv. 35-36)? In what sense did they constitute a "harvest" (v. 37)?

3. One wonders "what actually happened" when Jesus gave them authority over unclean spirits (10:1). Perhaps He gave them formulas of exorcism. Mark is as usual more explicit in describing how they healed the sick (Mark 6:13).

4. Matt. 10:5-11:1 has been studied: *The address of Jesus to the Twelve as He sends them out to preach the nearness of the Kingdom and to heal diseases.* Remembering the peculiarities of Matthew suggested in Study XII, First Day, see whether you find any of them in 10:6, 15, 18, 28, or elsewhere.

5. The *fifth subdivision* of the first main division is 11:2-12:50. Read at present only the following characterization and the parenthetical references: *The antagonism between Jesus and the religious leaders now becomes more marked: they consider how they may bring Him to trial and execution (12:14), and He sternly denounces them because of their attitude towards Himself and John the Baptist (11:18, 19, 12:34, 39, 43-45).*

Personal Thought: "Pray ye the Lord of the harvest." The Kingdom is God's and the men who are to be gathered into it are God's. While we emphasize our own responsibility in the case, being ready to give ourselves and pray God to send others also, we need to guard against over-emphasizing our own importance, or trying to go before we are sent. GOD IS THE LORD OF THE HARVEST.

STUDY XIII.—General Survey of the Life of Jesus up to the Last Week, According to Matthew (*Continued*)

SECOND DAY: Jesus in Galilee as Prophet-Healer (continued).
Matt. 11:2-6.

As Matthew brings out the development of the opposition to Jesus, he has occasion to introduce again John the Baptist, who had not been favored by the religious leaders. Read Matt. 11:2-6. Does John here begin to doubt the Messiahship of Jesus after having once been convinced of it? Or does he here for the first time begin to surmise that Jesus may be the Messiah? The announcement in 3:17 seems to have been addressed to him. Also in John's Gospel he is clearly represented as recognizing Jesus' Messiahship at the beginning. Read John 1:29-34, especially v. 34. If John the Baptist did recognize Jesus' Messiahship at the beginning, he evidently acquiesced in Jesus' concealment of it from the public and coöperated with Him to the extent of retaining disciples of his own (Matt. 11:2). What, then, can now have occurred to make John the Baptist doubt Jesus' Messiahship and query whether He might not simply be another prophet like himself? In answering this question, consider the effect of prison life upon a man accustomed to the free life of the wilderness. Consider also this more fundamental question: In what respect had Jesus failed thus far to meet John the Baptist's ideals of Messiahship as presented in Matt. 3:7-12? Jesus' reply to John the Baptist contains no explicit declaration of His Messiahship, but He describes what He is doing in terms suggestive of John the Baptist's favorite Messianic prophet, Isaiah. Compare v. 5 with Is. 35:5-6, 61:1. He adds also His own personal exhortation to His lonely friend (v. 6). The Gospels give only very condensed accounts. It is probable that Jesus and John the Baptist had had much to do with each other after the baptism of Jesus and that this personal word from Jesus meant much to John. If John read the context of the passage suggested by Jesus' message, it must have seemed very significant to him! Read Is. 35:3-6.

Personal Thought: The most conclusive evidence of Jesus' Messiahship now, as then, is what He shows Himself able to do. Included in this to-day is what He shows Himself able to inspire men to do. If we yield fully to His inspiration, what we may do will constitute a practical and most convincing proof of His Messiahship.

STUDY XIII.—General Survey of the Life of Jesus up to the Last Week, According to Matthew (Continued)

**THIRD DAY: Jesus in Galilee as Prophet-Healer (continued).
Matt. 11: 7-15.**

When John the Baptist's messengers had started on their journey to the Castle of Machærus among the crags of Moab, Jesus talked to the people about His great prophet friend in terms of enthusiastic appreciation. The fact that Jesus had concealed His Messiahship and appeared simply as a prophet-healer had seemed to place Him upon the same plane with John the Baptist and the two had seemed to some to be rivals. Read the evidence of this in John 3:26-30, 4:1-3. With this conception of the situation read Matt. 11:7-15. Imagine how these words of generous appreciation must have impressed the people. Vv. 7-8 seem to indicate that John had been criticised by some in two particulars. What were they? Perhaps some thought that he had got himself unnecessarily into trouble. In v. 10 Jesus represents John to be an epoch-making man. He is the messenger of Jehovah who prepares the road on which Jehovah (here in the person of His Messiah) shall travel as He comes in judgment to begin His Reign (see. Mal. 3:1). In v. 11 Jesus seems to assume that John the Baptist will not survive to be a member of the Kingdom of Heaven. In what sense is the humblest member of the New Order superior to this greatest man of the Old Order? In personal character? In knowledge? In privilege? Write your answer carefully. In v. 12 Jesus refers to the violent rushing of men to hear both John's and His own message regarding the Kingdom. They have stormed their way unintelligently towards the Kingdom, having no conception of its real character. Jesus has been obliged to escape from the crowds (Matt. 8:18). "For all have realized that John was finally proclaiming the presence of that which prophets and law long promised (v. 13). If you are willing to receive the statement, this is the Elijah whom we have been expecting to prepare the people for the Kingdom," (v. 14; cf. Mal. 4:5-6).

Personal Thought: Many times our doubts spring from depression of spirit due to physical causes. A student who deprives himself of sleep, exercise, and wholesome food is likely to doubt whether there is a God.

STUDY XIII.—General Survey of the Life of Jesus up to the
Last Week, According to Matthew (*Continued*)

FOURTH DAY: Jesus in Galilee as Prophet-Healer (continued).
Matt. 11: 16-12: 21

In Matt. 11: 16-24 Jesus turns upon the national leaders with their immediate following and speaks with stern reproach of their treatment of John the Baptist and Himself. He is not speaking of the masses, because the masses had been attracted both to John the Baptist and Himself. The priests and rabbis, with their followers, are like sulky, ill-natured children who will not play either wedding or funeral, who will not respond to any kind of approach. Jesus, with His deep interest in little children (remember Mark 10: 13-16), had doubtless often watched the little children playing games in the market-place. Read vv. 16-19. The wisdom of both John's and Jesus' course of action could be justified (v. 19).

In vv. 20-24 He becomes more explicit and attacks certain cities in which He had spent most time. Read vv. 20-24. What characteristics of Matthew appear in this paragraph? "Hades" in v. 23 is not the place of punishment, but is rather the place of the departed, and stands here for oblivion. One can imagine how the rabbis in these three cities felt when they heard of Jesus' utterances!

Vv. 25-30 have been studied before in Study VIII, Fifth Day. Read them here again, appreciating Jesus' gratitude (v. 25) that, though the educated leaders were against Him, the disciples chosen from the uneducated classes, whom the rabbis contemptuously called "babes," were capable of receiving the truth He had to give. Write out the best amplification you can of the phrase "meek and lowly in heart," getting your clue from the conduct of Jesus. That is, in what do "meekness" and "lowliness" consist?

Glance through 12: 1-21, the parallel to which in Mark has already been studied. Notice at least two characteristics of Matthew in the paragraph. Especially compare vv. 3-9 with Mark 2: 25-28.

Personal Thought: "Smoking flax shall He not quench" (v. 20). The smoking wick of flax in the lamp He will not put out. He appreciates the beginnings of character. He is not a critical inspector ready to condemn severely all imperfection. As He goes on His conquering way (v. 20) He nurses into strength and perfection even the imperfect beginnings of character. Do not think that because you are a tempted man Jesus Christ has turned away from you.

STUDY XIII.—General Survey of the Life of Jesus up to the
Last Week, According to Matthew (*Continued*)

FIFTH DAY: Jesus in Galilee as Prophet-Healer (*continued*).
Matt. 12: 22-50

The people again wonder whether He is possibly the Messiah, but the rabbis explain His power on the Beelzebub hypothesis; Jesus points out the absurdity of this hypothesis, and again solemnly denounces the element in the nation that opposes Him; in contrast He speaks with enthusiastic appreciation of those who follow Him (12: 22-50). Read 12: 22-50. The parallel of this in Mark 3: 20 ff. we have already studied. V. 27 shows that at least the attempted exorcism of evil spirits was not unknown outside the activity of Jesus. Notice the unusual expression "Kingdom of God" in v. 28. What peculiarity of Matthew in vv. 33-34?

Such words as the rabbis had at first spoken when they advanced the Beelzebub hypothesis were significant because they expressed the state of the heart; the venom of the viperous hearts had overflowed at the lips (vv. 34-35). Even the thoughtlessly critical and wicked words that men speak will come up in the judgment, for such words are the expression of thoughtless and critical hearts; much more such words as the rabbis had just spoken (v. 36). It is words, regarded as expressions of the heart, that reveal character (v. 37).

What characteristics of Matthew appear in vv. 39-45? Unclean spirits are thought of as dwelling in uninhabited regions (cf. Rev. 18: 2). What was there in this generation that made it like the case described in 43-45? That is, with what previous period is the present condition compared? Possibly with the period after the Babylonian captivity, when the nation seemed to be so thoroughly purified from all tendencies to pagan idolatry. Certainly the rabbinical religion which grew up in that period consisted largely of prohibitions rather than in positive directions, as we have already seen in the case of the Sabbath law.

Personal Thought: "Out of the abundance of the heart the mouth speaketh" (v. 34). The heart slowly fills up until it overflows through the lips. There is an irresistible tendency towards self-expression. The self *must* express itself. A man may yield himself unresistingly to impure thoughts for a long time without expressing them, but finally the heart will be filled and in an unexpected moment, when he had no intention of doing such a thing, he will speak the impure word. The heart of unresisted hate may disguise itself for a while, but ultimately the word of hate will surely be spoken. There is nothing hidden that shall not finally reveal itself.

STUDY XIII.—General Survey of the Life of Jesus up to the
Last Week, According to Matthew (*Continued*)

SIXTH DAY: Jesus in Galilee as Prophet-Healer (concluded).
13:1-15:20

1. The *sixth subdivision* of the first main division (4:12-15:20) is 13:1-52: *Jesus abruptly changes His method of public teaching for a time (v. 10) in view of the bitter opposition of the rabbis (vv. 13-15), and begins to present certain "secrets" connected with the Kingdom of Heaven in a series of illustrated stories, of which several specimens are given.* This subdivision has been already studied. It is only necessary to glance over it looking for characteristics of Matthew. Are there such in vv. 16-17, 34-35, 40-42, 49-50, 52?

2. The *seventh subdivision* of the first main division is 13:53-15:20: *Jesus seems to be trying to avoid publicity (14:13, 22), perhaps in view of the bitter opposition of the rabbis, and in view of the sinister interest which Herod, the murderer of John the Baptist, begins to take in Him (14:1-2); but a delegation of rabbis from Jerusalem attacks Him and draws from Him a bold denunciation of their sacred tradition (15:1-20).* The parallels to almost everything here have already been studied in Mark. Does it strike you as strange that the incident, 14:28-31, should have been omitted from Mark, which is Peter's Gospel? The omission in Matt. 15:2-3 of anything parallel to Mark 7:2-4 is very significant of Matthew's standpoint and readers. Is there anything characteristic of Matthew in 15:12-14?

Personal Thought: "Let them alone" (Matt. 15:14). The disciples were nervous over the opposition of the rabbis to the great truth Jesus had just expressed and felt that Jesus ought to do something about it (vv. 11-12); but Jesus was calm, and the ground of His calmness was His certainty that all opposition to the truth must in the end miserably defeat itself (v. 14). If one is only confident that he is right, he has no need to attack the personnel of the opposition. He has only with sincerity, courage, and unflinching good-will to voice his convictions and go tranquilly on his way. Those convictions, in so far as they are true, will surely prevail.

STUDY XIII.—General Survey of the Life of Jesus up to the
Last Week, According to Matthew (*Concluded*)

SEVENTH DAY: Jesus Outside Galilee Instructing the Twelve.
Matt. 15: 21-20: 34

1. The *second main division* of the Gospel is 15:21-20:34. Its subject-matter has already been studied in Mark. Read the following characterization of it, noting the parenthetical references: AFTER THIS DECISIVE BREAK WITH THE RABBIS, JESUS REMAINS IN GENERAL OUTSIDE OF GALILEE, MAKING SEVERAL LONG EXCURSIONS AWAY FROM THE GALILEAN CENTERS OF OPPOSITION (15:21; 16:13; 19:1); HE DEVOTES HIMSELF LARGELY TO THE INSTRUCTION OF THE DISCIPLES; AT A CRITICAL PERIOD (16:6) IN THE HISTORY OF THEIR CONNECTION WITH HIM THEY CONFESS CONFIDENCE IN HIS MESSIAHSHIP AND HE STARTLES THEM BY REPEATED PREDICTIONS OF HIS DEATH; HE SEEMS CHIEFLY CONCERNED TO DEVELOP IN THEM A SPIRIT OF BROTHER LOVE AND SYMPATHETIC SERVICE (chap. 18, 20:20-28). What characteristics of Matthew appear in 16:19 (cf. Mark 8:29, 30); 17:24-27; 18:16, 17, 18, 32-35?

2. We are not to study the rest of Matthew's Gospel until we take up the Last Week of Jesus' life, using all three of the Synoptic Gospels. However, it is appropriate here, while we are thinking of the peculiarities of Matthew's Gospel, to glance at such as are found in the last chapters of Matthew. Look at the following: Matt. 21:4, 28-32, 43-45; 22:1-14; 23:3, 4-12, 13-36 (especially 35); 26:56; 27:3-5, 9-10, 19, 24-25; 28:11-15, 19.

Personal Thought: "Teaching them to observe all things whatsoever I commanded you" (28:20). The church of Jesus Christ is engaged in a great humane effort to share with the world all that it has received from Jesus Christ. In this effort to share it simply imitates its Lord who said: "All things that I heard from my Father I have made known unto you" (John 15:15).

"Needs must there be one way, our chief
Best way of worship: let me strive
To find it, and when found, contrive
My fellows also take their share!
This constitutes my earthly care:
God's is above it and distinct,
For I, a man, with men am linked
And not a brute with brutes; no gain
That I experience, must remain
Unshared."

BROWNING, *Christmas Eve*.

PART I

STUDIES IN THE LIFE OF JESUS CHRIST AS PRESENTED IN THE SYNOPTIC GOSPELS

3. General Survey of the Life of Jesus Christ up to the Last Week, According to Luke. Studies xiv-xvii.

Introductory Note on Luke and His Gospel

The early tradition of the church represents a man named Luke to have been the author of the third Gospel and of the Book of Acts. In the Pauline correspondence a man named Luke is several times mentioned among Paul's friends. He was Paul's companion in the Roman prison (Col. 4:14; Philem. 24; II Tim. 4:11). In Col. 4:11-14 Paul calls him the "beloved physician" and speaks of him as though he were not "of the circumcision," that is, not a Jew. Certain sections of the Book of Acts present the narrative in the first person plural (the so-called "we sections"). If this use of the pronoun indicates that Luke was with Paul during the periods covered by these sections, then Luke joined Paul just before Paul left Asia Minor for Macedonia (Acts 16:10), accompanied him to Philippi (16:17), but no further (17:1). Several years later he joined Paul at Philippi as Paul was returning to Jerusalem (20:6), went with Paul to Jerusalem (21:17), and was probably with him during his two years of prison life in Cæsarea, for he accompanied him to Rome (27:1; 28:16). According to one manuscript, Acts 11:28 reads: "As *we* were gathered together one of them, Agabus by name, etc," which would indicate that Luke was a member of the church in Antioch.

The personality of Luke appears more distinctly in his Gospel than does the personality of the other Gospel authors in their respective Gospels. His Gospel has an "author's preface" (Luke 1:1-4), and very decided evidences of his personal taste appear in his selection of material and in his literary presentation of it. We may think of him as a physician of literary tastes, a gentleman of exceedingly amiable disposition, a man trained to the broad Pauline view of Christianity and possessed by a certain Greek love of the joyous and beautiful that has thrown a golden atmosphere about his "Gospel Beautiful."

He states in the preface that he had not known Jesus personally. He wrote at a time when Christian preachers, or catechetical teachers were drawing up narratives of the Lord's life and teaching, probably many of them oral, but some of them written sketches. Luke's Gospel contains a considerable amount of material not found in any other Gospel, some of it exceedingly important, e. g., chapter 15, 24:13-

35, etc. How it came to pass that he alone has this material, and where he found it, are questions that arise in connection with the "Synoptic Problem." He seems to have made original investigation (1:3), and to have had acquaintance with the family of Jesus, perhaps even with Jesus' mother herself (cf. 2:19, 51). If he was with Paul during the two years of Cæsarean imprisonment (Acts 23:33; 24:27), he would have had ample opportunity to make research in Galilee and Jerusalem.

The determination of the date of the Gospel is connected with the discussion of the last sentence in the Book of Acts. Did the author of Acts end his narrative with the mention of the Roman imprisonment, 60-62 A.D., because he wrote his book at that time? If so, the Gospel of Luke must have been written still earlier (Acts 1:1). The more widely accepted opinion is that both Gospel and Acts were written after the destruction of Jerusalem, in 70 A.D. It was pretty certainly written for Gentile readers, and therefore for the Pauline churches.

The Gospel is dedicated to a man named Theophilus, with the purpose of putting into permanent and reliable form the information which he had received when being prepared by the catechists for church membership (1:1-4). The fact that the title "most excellent" is applied also to distinguished Roman officials (Acts 23:26; 24:3; 26:25) leads to the surmise that Theophilus was a gentleman of some social, if not official, dignity. Luke seems to take pains in the Book of Acts to bring Roman officials into favorable prominence, and possibly this indicates that Theophilus was one of them. In Acts 1:1 the title is dropped, which fact Dr. Zahn considers to be evidence that Theophilus had at the time the second volume was written become a full member of the Christian brotherhood, in which social and official titles would no longer be recognized.

STUDY XIV.—Events Preceding the Public Life of Jesus

FIRST DAY: General Survey of Luke's Gospel

1. Read the Introductory Note on Luke and his Gospel.
2. A general outline of the Gospel in comparison with Mark and Matthew appears in the following scheme:

MARK AND MATTHEW

Introduction.—Events Preceding the Public Life of Jesus.
Mark 1:1-13 (Matt. 1:1-4:11).

- I. Jesus in Galilee as Prophet-Healer. Mark 1:14-7:23, (Matt. 4:12-15:20).
- II. Jesus Outside Galilee Instructing the Twelve. Mark 7:24-10:52 (Matt. 15:21-20:34).
- III. The Last Week in Jerusalem. Mark 11-15, (Matt. 20-27).
- IV. The Resurrection. Mark 16 (Matt. 28).

LUKE

Introduction.—Events Preceding the Public Life of Jesus.
1:1-4:13.

- I. Jesus' Gracious Work Before the Journey to Jerusalem. 4:14-9:50.
- II. The Long Eventful Journey to Jerusalem, 9:51-19:28.
- III. The Last Week in Jerusalem, 19:29-23:56.
- IV. The Resurrection, 24.

The distinction between the period of activity in Galilee and the period outside of Galilee before the final journey to Jerusalem began, which is so carefully made by Mark, and clearly, though less carefully, by Matthew, disappears entirely in Luke. Between 9:17 and 9:18 Luke very strangely omits anything parallel to the entire section Mark 6:45-8:26, (Matt. 14:22-16:12), which contains an account of the excursion into the north country about Tyre and Sidon (Mark 7:24, Matt. 15:21). That is, Luke 9:17=Mark 6:45 and Luke 9:18=Mark 8:26. Moreover, the scene of Peter's famous confession of Jesus' Messiahship, which Mark and Matthew carefully place far to the northeast of Galilee in the region of Cæsarea-Philippi (Mark 8:27, Matt. 16:13), Luke does not describe geographically

at all. Read Luke 9:17-18. In Luke's Gospel there is simply a period of activity before the journey to Jerusalem (4:14-9:50) and the journey to Jerusalem (9:51-19:28). Some of the most beautiful things in all the Gospels are found in this last division. Someone has called this journey to Jerusalem the string on which Luke's pearls of narrative are strung. See where the string shows through at 9:51, 57; 10:1, 38; 13:22; 18:31, 35; 19:1, 11, 28.

Personal Thought: In this Gospel less emphasis is laid on the places where Jesus did this or said that. His own person, deeds, and words shine out with a power and beauty above all details of time and place. In your study let the picture of the eternal Christ stand out more conspicuously than this necessary framework of geographical and historical detail.

STUDY XIV.—Events Preceding the Public Life of Jesus

SECOND DAY: Characteristic Peculiarities of Luke's Gospel

Certain interesting peculiarities of Luke's Gospel will be noticed repeatedly in the brief study of Luke that is to follow. Take pains to look up the few instances of each cited below.

1. Luke has the feeling of the historian, recognizing the connection of his narrative with general history: 2:2, 3:1-2 (cf. Matt. 3:1).

2. Yet Luke's detailed chronological and geographical references are very indefinite: 5:12, 17; 6:6; 8:22; 20:1.

3. He is broad and non-Jewish in his outlook, recognizing appreciatively the Gentiles and Gentile interests, yet without Matthew's stern condemnation of the Jews. Compare again Luke 3:38 and Matt. 1:2. Luke also makes comparatively few references to the fulfilment of Jewish prophecy. For other illustrations of his non-Jewish temperament see 2:32; 4:26-27; 10:33; 17:16.

4. Women are given a peculiar prominence. The infancy narrative is written wholly from Mary's standpoint, Luke 1:26-56; (from Joseph's standpoint, Matt. 1:19-25). See also 2:36; 8:1-3; 10:38; 23:28.

5. Kindly allusions to the poor and outcast, or those in humble station, 2:8; 14:13, 21; 16:20-31; 18:9-14; 23:39-43. Especially contrast Luke 6:20-21 with Matt. 5:3, 6.

6. In close connection is Luke's emphasis of the compassionate graciousness of Jesus and of God, e. g., the parables of chap. 15.

7. In narratives of healing, emphasis upon details calculated to awaken sympathy and which therefore show Jesus' sympathetic response. Notice the peculiar words "only" and "dear," 8:42; 9:38 (see also the last clause of v. 42); 7:2. Notice particularly 7:12.

8. Occasional indications that the author is a medical man, possibly 4:35 (cf. Mark 1:26); 4:38 (Mark 1:30); 5:12 (Mark 1:40)?

9. Special mention of Jesus' prayers, e. g., 3:21; 5:16; 6:12; 9:28, and of prayer in general, 11:5-13; 18:1-8.

Personal Thought: In the long process of gathering material for his Gospel, Luke's own spirit had evidently become beautifully sensitive to the appeal made by the needy side of life. The great effect of your study of the Gospels ought to be to develop sympathy with those who have fallen away from social and religious centers.

STUDY XIV.—Events Preceding the Public Life of Jesus

THIRD DAY: Characteristic Peculiarities of Luke's Gospel (concluded)

10. Frequent references to the Holy Spirit, e. g., 1:15, 41, 67; 4:14; 10:21 (cf. Matt. 11:25). So also in the Book of Acts.

11. Reverential treatment of the apostles. Professor Bruce has noted the significant omission of certain incidents in which the apostles appear in an unfavorable light. Compare Luke 9:22-23 with Mark 8:31-33. Luke has nothing corresponding to Mark 8:14-21, Mark 10:35, Mark 14:50. Luke seems to apologize for the apostles in Luke 9:45 (cf. Mark 9:32), and Luke 22:45 (cf. Mark 14:37).

12. Jesus is often called in narrative "the Lord," Luke 7:19 (cf. Matt. 11:2), and is "glorified" as in the Pauline letters, 13:17.

13. Similarity to Pauline thought. If Luke was the companion of Paul it is natural to suppose that traces of Paul's influence would be evident in Luke's Gospel. The language of Luke 22:19-20 is different from that of Matt. 26:26-28 and Mark 14:22-24, but is like I Cor. 11:24-25. Luke alone records a special appearance of Jesus to Peter after the resurrection (24:34), which is also mentioned in I Cor. 15:5. The outline of the world program in Luke 21:24 is like Rom. 11, especially 11:25. Adam and Christ at the two ends of the genealogy in Luke 3 suggest the Pauline comparison of Adam and Christ in Rom. 5:12-21 and I Cor. 15:22, 45. The entire spirit of the Gospel is that of I Cor. 13.

14. An atmosphere of gladness and buoyancy which make it the "Gospel Beautiful." (This, too, reminds one of Paul's singing heart, Phil. 4:4-7.)

15. Certain peculiarities of literary style like the indefinite pronoun, translated into English by the word "certain," a "certain man," 10:25-38.

Personal Thought: Angels sing in the pages of this "Gospel Beautiful"; childless parents break out into devoutly jubilant hymns; humble folk of low degree find themselves exalted by God; penitent outcasts come weeping and go with the peace of forgiveness filling their hearts. Chief among them all walks "the Lord" in a golden light "throughout every city and village preaching and showing glad tidings of the Kingdom of God" (8:1). Yield yourself to the wonderful spell of this Gospel in your daily study.

STUDY XIV.—Events Preceding the Public Life of Jesus

FOURTH DAY: Two Sons Promised. Luke 1:5-56

We are to take a rapid survey of the events preceding the public life of Jesus as Luke records them. *An angel promises the childless priest Zacharias, and his wife well on in years, a son who shall reform the nation; also to their young, unmarried kinswoman, Mary of Nazareth, an angel promises the supernatural conception of a son who shall revive the Davidic dynasty and establish the Messianic Kingdom (1:5-56).* This paragraph has already been studied with reference to the light thrown by it upon the character of John the Baptist. Read it now, watching for any of the characteristic peculiarities of Luke mentioned in the studies of the last two days, especially those numbered 1, 4, 5, 10, 14. Try to realize the feeling of the old priest. There were many more priests than could be employed in the temple services. Consequently they were divided into "courses" (cf. I Chron. 24), and from these selections were made. This plain old country priest had the great good fortune in his old age to be summoned to Jerusalem and even to get a chance to burn the morning incense. What hint of his temperament do vv. 18-20 contain? Are there any other hints in the paragraph as to his character?

Is it probable that Mary composed the hymn in vv. 45-55 on the spot in reply to Elizabeth and preserved it so that it ultimately reached Luke? Or did she compose it at her leisure as an expression of her feeling during all this period? Or was it a hymn composed by some Christian poet later as a fit expression of what Mary's feeling at this time must have been? These, of course, are minor questions. What is the dominant thought of the hymn?

Personal Thought: "Thou shalt have joy and gladness for he shall be great in the sight of the Lord." The old priestly patriot was to contribute a son to Jehovah's people. In the use that God would make of him, even though his life was to end in tragedy, the father was to find his own joy and gladness. In the commercialism of our age it is not always the ambition even of Christian parents to see their children used by God in His Kingdom. The college student's great decision to be a missionary or a minister is not always welcomed at home with the same enthusiasm that would be felt over an appointment to an important business position with a large salary. The commercial standard can surely be displaced by lives that persistently adopt the high, true standard of value that the gospel teaches.

STUDY XIV.—Events Preceding the Public Life of Jesus

FIFTH DAY: The Two Births. Luke 1:57-2:20

1. *The old priest's son John is born and grows up into young manhood in the wilderness (1:57-80).* Read the paragraph, especially watching for any characteristic peculiarities of the Gospel. The old priest's hymn divides into five strophes: 68-69, 70-72, 73-75, 76-77, 78-79. What is the dominant thought of the hymn?

2. *Mary's son is born in Bethlehem under the protection of Joseph, the man to whom she was betrothed, and on the birth-night angels announce to shepherds watching their flocks in the neighboring country that the Messiah is born in Bethlehem (2:1-20).* Read 2:1-20, watching for characteristic peculiarities, especially those numbered 1, 5, 14. The Roman government was taking a census for purposes of taxation, and it was at the office opened in Bethlehem that Joseph had to report. Perhaps his wife had also to report, or it may be that the parents were desirous to have the child born in the old ancestral village. Read once more vv. 8-14, compelling your imagination to produce the picture for you verse by verse. Edersheim suggests that shepherds were "under the ban of rabbinism on account of their necessary isolation from religious ordinances and their manner of life, which rendered strict religious observance entirely unlikely, if not impossible." He thinks that these were not ordinary shepherds, but shepherds in charge of the temple flocks. In what particulars did the experience of this night affect the shepherds' subsequent outlook upon life? The "highest" (v. 14) means the highest heavens contrasted with the earth. What does "Glory to God" mean? Notice the ideal of civilization expressed in the second line of v. 14. It was only a few persons who heard the shepherds' message (v. 18), and most of those were probably dead when, thirty years later, Jesus began His public life. Any of them who were still living might not have thought of identifying the Nazareth carpenter with the Bethlehem babe. Luke's source of information is evidently indicated in v. 19.

Personal Thought: "To guide our feet into the way of peace" (1:79). The ideal of the Christian life is peace. The dusty road of daily life is to be a way of peace. Are your feet being guided into this roadway of peace? Or does the present fret you and the future make you apprehensive? On the starlit plains of your own heart, if you could only hear them, are voices singing the old Bethlehem song, "Be not afraid, for behold I bring you good tidings of great joy."

STUDY XIV.—Events Preceding the Public Life of Jesus

SIXTH DAY: The Two Temple Scenes. Luke 2:21-52

1. *When the child Jesus is brought into the temple a devout citizen of Jerusalem and a very aged prophetess recognize Him as the future Messiah* (2:21-38). Read 2:21-38 looking for characteristics of Luke, especially in vv. 26, 27, 32, 36-38. About six weeks after Jesus' birth (Lev. 12:2-4) the parents went from Bethlehem to Jerusalem, which was close by, and made the temple offering prescribed by law for families in moderate circumstances (Lev. 12:8). There, perhaps in some one of the colonnades, they were met by a very devout, hopeful man whose peculiarity had been the conviction that he should live to see the Messiah. Does v. 29 indicate old age? V. 34 is an oracular utterance: the rabbis will "fall" under His condemnation and many humble people will "rise up" under His touch; the young mother, now so proud, will many years later stand by her son's cross; He will look into the hearts of men with the penetration of a Messianic judge.

2. *Jesus grows up a promising boy; when He visits Jerusalem at the age of twelve He has an experience in the temple which greatly impresses His mother* (2:39-52). Read 2:39-52. 2:39 is characteristically different from Matt. 2:23. The statement in 2:39 is very general and is not necessarily inconsistent with Matt. 2:13-23. It would seem that residence in a foreign country would have been something that Luke would have liked to mention had he known it. This first visit to the temple was a great and fondly anticipated event in any boy's life. He came at the age of twelve under the law. The experience evidently aroused powerful emotions in the heart of Jesus. Jesus' conduct seemed to His parents like surprising insubordination (v. 48). V. 51 says that nothing like it was ever repeated. Jesus told them that they should have known where to find Him (v. 49 R. V.). Their conception of Messiahship was evidently different from that developing in Jesus (v. 50). Luke emphasizes the development of Jesus (vv. 40, 52). What, if anything, does this incident reveal regarding the personal religious life of the "boy Jesus" (2:43 R. V.)?

Personal Thought: "He was subject unto them" (v. 51). There is no better evidence of greatness than the ability to hold one's self steadily subject to legitimate control, whether that control be exercised by a person or by a great idea.

STUDY XIV.—Events Preceding the Public Life of Jesus

SEVENTH DAY: John and Jesus Emerge from Private Life.
 Luke 3:1-4:13

1. *The old priest's son John comes out from the wilderness, summons the nation to reform and to make public confession of penitence by being baptized* (3:1-20). This paragraph has been previously studied. Read it again, noting the Lukan characteristics in vv. 1-3. In vv. 5-6 Luke quotes more of Isaiah than do Mark and Matthew. What statements in these additional verses made them specially attractive to Luke? Luke speaks of "multitudes" in v. 7 where Matthew (3:7), with his strong Jewish interest, mentions "Pharisees and Sadducees." In vv. 10-14 Luke gives a fuller account of John the Baptist's preaching than does Matthew. In the selection of this additional material what characteristics of Luke appear? Luke characteristically mentions in v. 18 (R. V.) another side of John's preaching.

2. *Jesus, at the age of about thirty, is baptized by John, and at His baptism prays and has an inaugural vision of the Holy Spirit coming down to Him from heaven in dove form; His genealogy is traced through David, Abraham, and Adam to God* (3:21-38). This paragraph has also been studied before. Read it again, noting the characteristic peculiarity in v. 21. There is no clear explanation of the difference between this genealogy and that of Matthew. One of the two most common conjectures is that Matthew gives Joseph's genealogy and Luke, Mary's. This would be in keeping with Luke's general emphasis of Mary and Matthew's emphasis of Joseph in the narrative. The other conjecture is that Matthew gives (after David) a list of those eligible to the occupancy of the throne, while Luke gives the actual descent.

3. *During a period of seclusion in the wilderness, Jesus successfully resists a threefold temptation* (4:1-13). Read 4:1-13, noting the characteristic expression in v. 1 (cf. Mark 1:12; Matt. 4:1). In v. 9 where Luke has Jerusalem, Matthew (4:5) from the Jewish standpoint says "the holy city." In v. 13 Luke implies that Jesus had further temptations later, and this agrees with Luke 22:28.

Personal Thought: "Let him impart to him that hath none" (3:11). Does the sight of a person who has none of that which you find useful disturb you? You may not see any practicable way to share with him, but do you have the inclination to share?

STUDY XV.—Jesus' Gracious Activity Before the Journey to Jerusalem.

FIRST DAY: Jesus, Full of the Holy Spirit, Attracts Crowds about Him as a Great Prophet-Healer; but the Rabbis Turn Against Him. Luke 4:14-6:11

Jesus' public career begins; He teaches in all the Galilean synagogues, especially in Nazareth and Capernaum, full of the glad consciousness that the Spirit of God is with Him (4:17-21), and heals many sick; great and appreciative crowds gather about Him as prophet-healer and He begins to select disciples; He manifests a certain reserve in that He will not let the demoniacs speak of Him as the Christ, and retires from the crowds into the wilderness to pray (4:14-5:16). Read 4:14-15, which contains a general preliminary statement like that in Mark 1:14-15. Notice the characteristic peculiarity in v. 14.

Read carefully 4:16-30, which was incidentally considered in the study of Mark 6:1-6, looking now for characteristic peculiarities. What two things in vv. 18-19 would be attractive to Luke? What characteristic appears in vv. 25-27? Luke did not consider this incident in Capernaum to be the beginning of Jesus' activity, as is evident from v. 23. Perhaps he puts it at the forefront of his narrative of Jesus' public life because the synagogue discourse in Nazareth contains a description of Jesus' mission (vv. 18-21) that might properly introduce the narrative. Certainly no general description of the mission of Jesus could be more congenial to Luke's spirit. This quotation from Isaiah was probably not recognized as an announcement of Messiahship by the synagogue audience. Show how vv. 18-19 aptly describe what Jesus did for men.

As was suggested in the study of Mark 6:1-6, this Sabbath may have closed a week in Nazareth during which Jesus had done no mighty works (v. 23, cf. Mark 6:5). It angered the villagers to hear Jesus say that God cared as much for the Gentile as for the Jew and to apply this outrageous statement to them. That such a statement would enrage a Jew is evident from Acts 22:21-22. It is like Luke to emphasize the majesty of Jesus by such a statement as v. 30.

Personal Thought: To bring good news to poor people; to free for activity those who have been tied up; to make men see what they have not before realized; to give relief and opportunity to lives that are scarred and broken in spirit; to announce a great, new, God-given chance to everyone (vv. 18-19),—this is Jesus' ambition.

STUDY XV.—**Jesus' Gracious Activity Before the Journey to Jerusalem**

SECOND DAY: Jesus, Full of the Holy Spirit, Attracts Crowds about Him as a Great Prophet-Healer; but the Rabbis Turn Against Him (concluded). Luke 4:14-6:11

1. Glance rapidly through Luke 4:31-44, a parallel to which we have already studied. V. 40 adds a detail as to method that might interest a physician. The last clause of v. 43 is peculiar (cf. Mark 1:38) and is a Pauline way of stating a great fact (cf. Rom. 8:3; Gal. 4:4). Read 5:1-11 and compare with Mark 1:16-20 (Matt. 4:18-22). Can these be descriptions of the same event? Perhaps what Luke describes occurred a few days later than what is described in Mark. Such an experience as that described in Mark probably had not involved permanent abandonment of business. What caused Peter to feel as he did (v. 8)?

2. Glance over 5:12-16, noting the Lukan characteristic in v. 16 (cf. Mark 1:45). The verb in Greek may denote that Jesus frequently did so. Can you conjecture what may have been the subjects of His prayer at this period?

3. *The Pharisees and the rabbis criticise Jesus' conduct as irreligious and finally become very bitter against Him* (5:17-6:11). Glance over these paragraphs, which are closely parallel to the four paragraphs in Mark 2:1-3:6 in which the development of the rabbinical opposition to Jesus is traced. The chief points of difference not previously noted are the phrase "glorifying God" (5:25); the mention of the prayerfulness of John's disciples (5:33); the slightly different putting of the parable in 5:36; the addition of the parable in 5:39; and the medical exactness that specifies "right" (6:6). The parable in 5:39 seems to be an apology for those who prefer the old ceremonies to the new truth. The fact that John the Baptist and his disciples agreed with the rabbis at this point (v. 33) would naturally incline Luke to apologize for their attitude.

Personal Thought: To grow old holding fast whatever has proved itself to be good, and at the same time to give the new a fair chance to prove itself also good, is the truth-seeker's ideal.

STUDY XV.—*Jesus' Gracious Activity Before the Journey to Jerusalem*

THIRD DAY: Jesus Appoints Twelve Apostles. Luke 6:12-49

In spite of this opposition, after a night of prayer on the hilltop, Jesus takes the bold step of appointing twelve of His disciples to be "apostles"; then in the midst of great crowds from distant regions, and in the rich plenitude of His healing power (vv. 17-19) He delivers an inaugural address to His disciples (6:12-49). Read vv. 12-19. Note the Lukan peculiarity in v. 12 (cf. Mark 3:13); also the additional detail regarding topography in v. 17. Do you see any more clearly than when studying Mark why Jesus needed this night of prayer? The Twelve were evidently chosen from a considerable company of persons who had become somewhat closely identified with Jesus. This company met Him in a solemn, brief interview in the seclusion of the hilltop, and to them Jesus first announced the names of those He had selected. Then, with these twelve appointees, He came down to some "level place" and delivered an address to a more promiscuous company. Luke's report of Jesus' address is much shorter than Matthew's, but some things in Matthew's report appear later in Luke and are assigned to different occasions. Doubtless Jesus, who was frequently preaching on the same subjects in so many different localities, said the same things in different places. The differences of expression in these two reports of what seems to be the same discourse constitute a part of the so-called "Synoptic Problem," the consideration of which is beyond the scope of this book.

Are there any characteristic peculiarities in Luke 6:20-26 when compared with Matthew 5:3-12? The use of "sinners" in Luke 6:32-34, instead of the more Jewish expression "publicans" and "Gentiles" in Matt. 5:46-47, has been noted. Is there anything Lukan in the last word of v. 36 (cf. Matt. 5:48)? Is there anything characteristic in Luke's omission of Matt. 5:21-24? Matt. 5:33-37? Matt. 6:2-7? Matt. 6:16-18? Does Jesus say that all poor and hungry are blessed (vv. 20-21)?

Personal Thought: Jesus protested with all the divine vigor of His soul against current social valuations. The need of such protest is urgent to-day. Do you really believe in the supremacy of character? Would you lower your moral standards a trifle in order to become very rich?

STUDY XV.—*Jesus' Gracious Activity Before the Journey to Jerusalem*FOURTH DAY : Jesus Appoints Twelve Apostles (concluded).
Luke 6:12-49

1. Take up Luke 6:27-36 verse by verse, endeavoring to penetrate deeply into its meaning, and consider how much more fundamental these standards are than those that generally prevail in many very respectable lives. First read vv. 27-28. What is it to "love" an enemy? Does it involve approval of his unfriendly heart? What is it to "bless" a person? What is it to "curse" a person? What is the psychological effect upon one's self of praying for a person, or of doing him a kindness? Do not be side-tracked by debating whether the injunctions in vv. 29-30 are to be literally obeyed. Evidently you would not "give" to a little boy just beginning a career of professional beggary. What is the great idea so picturesquely expressed? What can you "give" under such circumstances?

What is the assumption that underlies the argument in vv. 32-34?

The "merciful Father" (v. 36) will treat a man of merciful disposition with abounding mercy (vv. 37-38).

2. With v. 39 the second part of the discourse begins. Its dominant thought is that those disciples who were leading the way into the Kingdom must first of all be right themselves. They must be keen-eyed guides (v. 39) for their followers will at best be no better than they themselves are (v. 40). They cannot correct others until they have corrected themselves (vv. 41-42). They must be at heart good men themselves before they can do good to others (vv. 43-45). Polite professions cannot count for actual obedience (46). Read once more the impressive ending in vv. 47-49.

Personal Thought: These searching requirements of Jesus go deep down into the foundations of personal character, and lead him who would obey them to realize that down in the depths of his being is an elemental selfishness which fiercely hates enemies, and bitterly resents thefts, and strikes vindictively back at personal abuse. It is only a disciple of Jesus whose inmost being is touched by the Spirit of His merciful Father that can hope for success in this high kind of life. The human heart can maintain unflinching good-will only when it is in vital connection with the great central Heart which pulses out good-will eternally.

STUDY XV.—*Jesus' Gracious Activity Before the Journey to Jerusalem*

FIFTH DAY: *Jesus' Wonders Increase; His Criticism of the Rabbis Begins.* Luke 7:1-50

1. *After the appointment of the Twelve His healings become more wonderful; in one case He heals at a distance, and again restores life to a dead man; He criticises the rabbis in general for their attitude towards the Baptist and Himself, and in contrast speaks appreciatively of the receptivity of the outcast classes; a very striking case of this contrast occurs when He dines with a Pharisee (7:1-50).* Glance at Luke 7:1-10, the subject-matter of which has been studied in Matthew. Notice again the characteristic peculiarities in v. 2 and vv. 3-5.

2. Read carefully 7:11-17, which is peculiar to Luke. Note the details that emphasize the pathetic features of the situation. This young man had probably died that day; the mother's grief was fresh. The peculiar loneliness of her situation had appealed to a large part of the town (v. 12). There was sympathetic stillness except for the pitiful wailing of the mother (v. 13) and the mourners which filled the air, and the soft patter of many sandaled feet, which was heard as the crowd passed along the city street through the gate toward the burial-place outside. There another great company met them with the Lord of Life at its head! Is Jesus regarded by these people as the Messiah? "Judea" in v. 17 is perhaps used of all Palestine (cf. 6:17). Note in v. 13 the title which Luke uses, and which is frequently used by him instead of "Jesus."

3. Luke 7:18-35 is not substantially different from the parallel in Matthew already studied. Glance through it, noting the criticism of the rabbis contained in it. The section closes with a paragraph peculiar to Luke (vv. 36-50) which, in a concrete instance, presents the rabbis in a very unfavorable light. The incident illustrates the general situation described in vv. 29-30. Professor Bruce regards it rather as introduced by Luke to show how Jesus came to have the reputation described in v. 34. Read the paragraph and note at least two characteristic peculiarities of Luke.

There is said to be much less privacy in eastern homes than is common with us, so that an uninvited person might come in to look on. This woman had evidently led an immoral life and was a public character (v. 39). She had evidently experienced kindness from

Jesus, for she had brought an alabaster vase of myrrh with which to express her gratitude. (There is no sufficient evidence for the supposition that she was Mary Magdalene or Mary of Bethany.) The guests at the dinner-party were reclining on couches about the table, their feet from the table, according to the usual custom. This woman broke out sobbing (v. 38, the Greek word indicates audible crying) as soon as she reached the couch of Jesus, and kneeling by it she kissed his feet repeatedly (v. 38, margin R. V.). Her long hair came down and she caressingly wiped her tears from His feet with it. The rabbi was scandalized that Jesus should allow such a woman to touch Him. He argued in his mind that Jesus could not be the prophet He was popularly thought to be or He would know the disreputable character of this woman. Without apparently noticing the woman, Jesus in his usual enigmatical style told His host a story (vv. 40-42). Then, finally turning His head to look at the woman, He administered a courteous, dignified rebuke to His host for the discourteous reception He had experienced at his hands (notice the antitheses in vv. 44-46). This lack of courtesy seems to indicate that some other motive than friendliness had prompted the rabbi's invitation. However, Jesus' main point was that this woman's evident affection was a proof that her sins, which the rabbi had not at all overestimated and which Jesus had no disposition to condone (v. 47), were forgiven. The clause "for she loved much" (v. 47) does not give the reason for her being forgiven, but the reason for knowing that she was forgiven: "You may be sure that she is a much forgiven person or else she would not be loving so much." The point was that evidently the rabbi had either little sin or little penitence. Jesus courteously left it to His host's conscience to inform him which! Then Jesus turned to the woman, and with an authority that startled all the guests assured her that her sins were forgiven. Her loving confidence in Him had wrought a transformation in her life that would give her peace.

Personal Thought: In this study there have come wonderfully to light Jesus' *power*, even over death; the uncompromising, but courteous, kindly *sincerity* with which He talked to His host; the strong *tenderness* with which He comforted a heart rising up in tumultuous penitence out of sin. Do you find yourself more and more strongly drawn to Him?

STUDY XV.—*Jesus' Gracious Activity Before the Journey to Jerusalem*

SIXTH DAY: Jesus and His Company Go on an Evangelizing Tour; Jesus Performs Four Great Wonders. Luke 8:1-56

1. *The apostolic company, accompanied by certain women of some wealth, goes triumphantly from city to city announcing that the Kingdom of God is near; Jesus gives some special instructions to His disciples, showing the importance of candid attention to His teaching, and does four very wonderful things (8:1-56).* Read 8:1-3 and note two characteristic peculiarities. Picture the progress of this group on its glad errand. The "many others" (v. 3) is feminine in the Greek, showing that there was a considerable number of women, perhaps some of them family connections of the apostles. Note the very significant statement regarding the way in which the expenses of these evangelistic campaigns were met. The wife of the manager of Herod's private property was in the group. Perhaps this accounts for the special interest felt by Herod in Jesus (cf. Luke 23:8).

2. The story of the soil and seed appears at this point in Luke (8:4-15), apparently to show the varied reception accorded to Jesus' evangel that has just been mentioned in vv. 1-3. The last words of v. 12 are peculiar to Luke's account and are suggestive of Paul. V. 15 also is peculiar to Luke. Read the verse carefully. What constitutes a heart "honest" and "good" in its treatment of truth? What is it to "hold it fast?"

Luke adds an episode about Jesus' mother and brothers, not giving the motive for their visit as did Mark (3:20, 21, 31), but using it because Jesus' statement in v. 21 enforces the truth of the story of the soil and seed, especially v. 15.

3. The section 8:22-56 is closely parallel to Mark 4:35-5:43. Do you see any characteristic peculiarities in 8:22 (cf. Mark 4:35)? In 8:40 (cf. Mark 5:21)? That in 8:42 (cf. Mark 5:23) has been already noted.

Personal Thought: "Hold it fast and bring forth fruit with patience" (Luke 8:15). It is perfectly certain that if a person of ordinary candor will simply give patient, regular attention to the thoughts in the word of God his living will improve. He will not need to worry about the growth of his character. All he needs to do is to hold these thoughts fast as an object of candid attention.

STUDY XV.—**Jesus' Gracious Activity Before the Journey to Jerusalem**

SEVENTH DAY: Jesus Sends Out the Twelve; Afterwards in private He tells them that He is to be Killed. Luke 9:1-50

1. *When the Twelve return from a short period of independent work, Jesus goes into seclusion with them and devotes Himself to their private instruction; it becomes evident that they believe Him to be the Messiah, and He begins to tell them of His coming death and of the sacrifice requisite for discipleship; three of them hear Moses and Elias talking with Him at night in glory of His coming death, and the entire company are astonished at the manifestation of His power in the cure of an obdurate case of demonical possession; He tries especially to secure a spirit of unselfish sympathy among them (5:1-50).* Read Luke 9:1-6. This is practically the same as the paragraph Mark 6:7-11. Attention used to be called to the fact that Luke represents Jesus as saying that they were not to take a staff (v. 3), while according to Mark (6:8) they were to take only a staff. Such differences in detail are now generally felt to be such as may be expected in all trustworthy narratives which take their form by such processes as our Gospels seem to have passed through. The point clearly enough is that they were to go with meagre equipment.

2. Read Luke 9:7-9. Luke omits the account of the execution of John the Baptist. Perhaps it seemed to him too gruesome a narrative for the golden atmosphere of his Gospel. Glance over Luke 9:10-17, noting the glad graciousness of Jesus in v. 11.

3. Read Luke 9:18-27, remembering what has already been said about the strange omission of the section Mark 6:45-8:26 (Matt. 14:22-16:12), and the absence of all geographical allusion. Notice the Lukan characteristic in v. 18 (cf. Mark 8:27), the characteristic omission of Peter's forwardness and Jesus' rebuke (cf. Mark 8:32-33). Glance over Luke 9:28-50. What characteristic peculiarity occurs in vv. 28-29 (cf. Mark 9:2); v. 38 (cf. Mark 9:17); v. 45 (cf. Mark 9:32)? Notice the characteristic omission of matter contained in Mark 9:42-50.

Personal Thought: "Lest he forfeit his own self" (9:25). The damage done is in the sphere of his own personality. He cannot escape from *himself*. He passes on into eternity with a damaged self. It is the old question: What kind of person are you becoming?

STUDY XVI.—*The Long, Eventful Journey to Jerusalem*

FIRST DAY: Jesus Sends Messengers Ahead to Prepare for His Coming. Luke 9:51-10:37

1. Luke 9:51 begins the second main division of the Gospel "The Long, Eventful Journey to Jerusalem" (9:51-19:28). Read Luke 9:51-10:24 in the light of the following characterization: *Jesus sends out messengers, first a few into Samaria and afterwards seventy over a wider area, to prepare the way for Him in all the villages that He will visit on the journey to Jerusalem, giving them careful instructions; the seventy messengers return, enthusiastic over the success of their mission; Jesus rejoices in His power to show men what kind of person God is and to establish the kingdom so long expected by prophets and kings.* The Samaritan villagers, jealous of Jerusalem, had no mind to extend hospitality even to the famous prophet if He proposed to make Jerusalem His objective point. What does the visit to Jerusalem mean to James and John, and why are they so fierce?

2. Read 9:57-62. Luke brings out more clearly than did Matthew (8:18-22) the important emergency that required such urgency. There was no time for the journey home (v. 61), and to wish to make it in this crisis argued half-hearted devotion to the cause. It is to be expected that Jesus would give the same general directions to the Seventy that seemed to Him necessary in the case of the Twelve sent out earlier (Mark 6:8-11; Matt. 9:37-38, 10:7-16). Exactly what were these messengers to do in each village (10:1)?

3. The Seventy were not to remain in the villages they visited until Jesus came, but seem rather to have come together to some appointed place where He was waiting for them (v. 17). In the successful attack of these messengers upon the forces of evil He had seen the swift, decisive overthrow of Satan's empire (v. 18). The most satisfactory achievements of the present life are but faintly suggestive of those that shall be ours in the age to come (v. 20). It was in view of the success of these men that He prayed (v. 21). On this paragraph refer to Study VIII, Fifth Day. These thoughts must have been often in Jesus' mind and may have been expressed at various times. What "things" are referred to in vv. 23-24?

Personal Thought: We too need to appreciate the glory of living in the era of the Son of Man.

STUDY XVI.—The Long, Eventful Journey to Jerusalem

SECOND DAY: Jesus Tells the Story of the Neighborly Samaritan.
Luke 10:25-37

A rabbi tests Jesus' ability as a teacher by asking Him how to prepare for eternal life in the New Kingdom, and Jesus replies by telling the story of the Neighborly Samaritan (10:25-37). Read 10:25-37. It is like Luke to bring out with satisfaction the fact that Jesus made a Samaritan the hero of this story. Possibly the details of the treatment of the wounded man betray a physician's interest. Certainly the humane mercifulness of the Samaritan is in harmony with the spirit of Luke's Gospel. Luke's evident satisfaction is seen in the way in which he dwells upon the details in vv. 33-35. Read the verses once more with active imagination. The sum of money left to pay the hotel bill was two denarii, and the purchasing power of a denarius can be estimated from Matt. 20:2. What is the truth that this story of the Neighborly Samaritan illustrates? That is, what does it show to be Jesus' conception of eternal life and of the way to get it (v. 25)?

Personal Thought: "He took care of him" (v. 34). There is danger that we shall try to do our benevolent work through organizations and committees, through subscriptions of money to charitable enterprises, without spending time and giving personal attention to those who need us. We sometimes report a "case" to an organization to which we have made a subscription and go our way with an unwarranted sense of satisfaction. The organization is indispensable, but personal sympathy, and not merely official attention, is what people lying by the roadside need.

STUDY XVI.—The Long, Eventful Journey to Jerusalem

THIRD DAY; Jesus Teaches about Hospitality and Prayer, and Attacks the Rabbis. Luke 10:38-12:12

1. *In a village Jesus shows a woman what constitutes true hospitality* (10:38-42). Read 10:38-42. Luke's indifference to geographical details is evident from the fact that Mary and Martha, who are apparently the same ones that appear in John's Gospel as living in Bethany, a suburb of Jerusalem (John 11), appear here simply "in a certain village" on the way to Jerusalem. Can you tell from the narrative which of these sisters owned the property? In v. 42 some manuscripts read "but few things are needful, or even one" (margin R. V.), which is sometimes thought to mean that one article of food would answer, but more probably the "one thing needful" is not food at all. What does Jesus mean to say is the "one thing" that is essential to good hospitality (v. 42)? What is there that is characteristic of Luke in the incident?

2. In 11:1-13 appears Luke's characteristic emphasis of prayer. Read vv. 1-4 and compare Matt. 6:9-13. Evidently this prayer did not at first take a stereotyped form. These were Jesus' favorite topics of prayer which He probably suggested on several occasions. Read vv. 5-8, noting their allusion to the life of the poor. Perhaps Jesus in His boyhood had been wakened by such a knock at night and had heard such a conversation. Does this verse show that God is *like* the sleeping neighbor? On what does Jesus base His confidence in prayer? Notice the Lukan characteristic in v. 13 (cf. Matt. 7:11).

3. *The rabbis advance the Beelzebub hypothesis in explanation of Jesus' power to cure demoniacs; Jesus defends Himself and sharply attacks the religious sham and unreceptivity of the rabbis* (11:14-12:12). Part of the subject-matter of this section has already been studied, and the rest, found also in Matt. 23, will be studied when the events of the Last Week are taken up. At present read it rapidly through, noticing the characteristic peculiarity in 11:27-28.

Personal Thought: "Knock and it shall be opened unto you." A person who knocks believes that there is someone on the other side of the door, and after knocking waits and listens. Our prayers are too often taken up with the vociferous presentation of our own feelings and needs and not enough with reverent listening for God to speak.

STUDY XVI.—The Long, Eventful Journey to Jerusalem

FOURTH DAY: Jesus Teaches that His Disciples must Speak Out, and that Life does not consist in Owning Property.
Luke 12:1-21

1. Glance rapidly once more over 11:37-54 in order to see how fierce the opposition of the rabbis was becoming. In 12:1-12 Jesus urges His disciples to speak out in spite of this opposition. Jesus had accused the Pharisees of hypocrisy—that is, of trying to seem better than they were, or trying to conceal their real selves (11:39, 44). The disciples are also in danger of insincerity, though of a somewhat different sort. They are in danger of being so frightened by the opposition that they will conceal their attachment to Jesus. Read 12:1-12. The connection of v. 10 with the context is not very clear. The utterance appears in another connection in Mark (3:29) and Matthew (12:32). Perhaps here Jesus hints at the extreme sin into which those who are afraid to speak out will ultimately come.

2. In this time of great spiritual crisis of which Jesus had just been speaking a typical voice out of the great crowd shouted "Make my brother divide!" Jesus saw that the man's real danger was "covetousness," that is, an excessive desire to get property for himself. Read carefully vv. 13-21. What is the argument against covetousness in v. 15? What does a man's life consist in? Why did God consider the rich Syrian farmer to be a "fool" (v. 20)? That is, what ought the man to have done that he did not do?

Personal Thought: "This night is thy soul required of thee, and the things which thou hast prepared, whose shall they be?" This man's soul had been set down for a little while in the midst of things. The man's chief interest had been in the things; God's chief interest had been in the soul. The man had been watching the things increase; God had been watching to see the soul increase. This man might have used the things in such a way as to make his soul increase. He might have used his things richly for God (v. 21). That is what God set him down in the midst of things for.

STUDY XVI.—*The Long, Eventful Journey to Jerusalem*

FIFTH DAY: Jesus Teaches that to be Ready for God is of Supreme Importance. Luke 12:22-59

Read again 12:22-34, the substance of which we have already had in Matthew. The aim of Jesus is to get men to act in accordance with their belief that there is a God.

Compare v. 24 with v. 18. The picture in vv. 35-37 is that of an illuminated house at night with servants ready to start at a moment's notice to admit their master when he comes back from attending a wedding. What is the new figure in vv. 39-40? What was it in the situation of Jesus' hearers that these stories illustrated? That is, what did the coming of the Son of Man mean to those to whom Jesus first addressed these words?

Read vv. 41-48. Special instruction is given to the Twelve, who hold the position of stewards or overseers. They have special privileges, and therefore special responsibility, and special blame in case of faithlessness. This circumstance discriminates between them and disciples less intimately associated with Jesus.

The tense strenuousness of the spirit of Jesus at this time is very impressive. Read vv. 49-53. The immediate future is not to bring peace and plenty, but strife and sacrifice. The development of the situation is rapid. He finds what He came to see already begun (v. 49). Fire consumes the inflammable and leaves the imperishable; that is, Jesus separates, and separation is the dominant idea of this paragraph. A dividing line will pass through families. The three young people, the son, his wife, and his sister, on one side, and the two old people on the other side.

In vv. 54-59 He turns again to the miscellaneous crowd hurrying on to judgment without knowing it, shrewd men acting spiritually like fools. They are like men on their way to the magistrate with only a moment for settling with their creditors. Read vv. 54-59.

Personal Thought: God is an ever-present fact. To be ready every hour for every demonstration God may make is to live. If we are trustfully ready for His provident care in every hour of need, loyally ready to own Him in an hour when confession means sacrifice, eagerly ready to go forward with Him when His Kingdom advances, humbly ready for the judgment of His Son—if we are ready for God it makes no difference whether we are rich or poor.

STUDY XVI.—*The Long, Eventful Journey to Jerusalem*SIXTH DAY: *The Judgment to Come. Luke 13:1-35*

1. The strong sense of the judgment to come still possesses the spirit of Jesus in the discourse of chapter 13. Pilate had killed some Galileans as they were sacrificing in the temple; a tower had fallen on eighteen men in a Jerusalem suburb. Everyone was talking about these events. Jesus' mind was filled with another thought. Read 13:1-5. Read vv. 6-9 which emphasize the nearness of judgment.

2. The spiritual stolidity of the people and their ripeness for judgment are concretely illustrated in the case of the president of the synagogue. Read vv. 10-17. What was the fundamental difficulty with this man? Do you see anything characteristic of Luke in vv. 11, 17? This is another of the many appearances of women in the narrative. It is hard to see how the two parables in vv. 18-21 fit into this context.

3. Jesus' consciousness of coming judgment leads to the question in v. 23. Read vv. 22-30. What is Jesus' reply to His questioner? What is the "door," and in what sense is the "door" a narrow one (v. 23)?

4. A delegation of rabbis either hostile and wishing to be rid of Jesus, or somewhat friendly, and wishing to be of assistance to Him, warn Him that Herod is planning to kill Him. Jesus alludes to Herod's sly, crafty character, and says that God has appointed Him a fixed course to run which Herod cannot shorten. He adds with sorrowful irony that Herod will not kill Him, for it is the special prerogative of Jerusalem to kill prophets. Read vv. 31-35. V. 34 indicates unrecorded visits to Jerusalem.

Personal Thought: "Strive to enter in by the narrow door" (13: 24). In our emphasis of the reasonableness and simplicity of the Christian life there is perhaps danger that we underestimate its real difficulty. The Christian readiness to treat another man with the same consideration that we should be glad to receive from him implies the reversal of the strong selfish currents of our own being and direct opposition to popular standards of shrewdness and success.

STUDY XVI.—*The Long, Eventful Journey to Jerusalem*

SEVENTH DAY : Plain Talk at a Rabbi's Dinner-Party. Luke

14:1-24

1. Read 14:1-6, noting carefully every detail of the situation described. Perhaps it is due to the fact that Jesus does not stay long in any one place on this journey to Jerusalem that social relations with the rabbis whom He so vigorously denounces are not completely broken off. He comes to each new town with a reputation that arouses the curiosity of the local rabbis and leads them to invite Him to their homes for inspection (v. 1).

2. Read 14:7-11. One wonders whether the rabbis were accustomed to discuss each other's foibles so frankly, or whether in this particular Jesus talked "not as the scribes." Suppose that at a modern dinner-party one were to talk simply and frankly about the social ambitions that were being gratified or disappointed by the arrangement at table!

3. Read vv. 12-14, in which Jesus spoke with engaging frankness to His host. The Greek in v. 12 might be translated "Do not keep inviting." Write out carefully what you conceive to be Jesus' law for the use of the home. In what will the recompense at the resurrection of the righteous consist?

4. One of the guests who felt that the conversation was becoming uncomfortably personal endeavored to turn it in a more comfortable direction by making a very commonplace, pious remark, which he thought would interest a professional prophet. He said that it would be a blessed thing to be present at the Messianic banquet (v. 15)! Jesus, however, would not deal in superficial platitudes. He made the allusion to the Messianic banquet the occasion of a story, the point of which was that His fellow guests were not likely to be present on that occasion. Read vv. 15-24. Taking into account the context, who were represented by those who were invited and did not accept? By those who did accept?

Personal Thought: To help those who are not likely otherwise to be helped; to do what needs to be done and is not likely to be done unless we do it—to do this for love of God and man is to meet our Lord's ideal.

STUDY XVII.—*The Long, Eventful Journey to Jerusalem*
(Continued)

FIRST DAY: Jesus Urges the Crowds to Count the Cost of Discipleship and Defends Himself for Associating with the Irreligious. Luke 14:25-15:32

1. Jesus dealt with the crowds as frankly as with the rabbis. He wished no one to follow under a misapprehension of what discipleship meant. Read 14:25-35. There was considerable likelihood that a man would find himself obliged to choose between family friends and Jesus. Remember the situation hinted at in 12:52. If a father or mother hostile to Jesus should insist on the son's renouncing discipleship, the choice of the disciple must be instant and unwavering. Vv. 28-30 contain an illustration which is common in the experience of one who was a builder by trade, as was Jesus. The tower may be such as commonly would be built in a vineyard where a watcher would be needed. What is it in the actual experience of the disciple that is described in this illustration? What is the point of the illustration in vv. 31-32? What was it that the man must make up his mind to if he would be a disciple of Jesus? Why is one who has made up his mind to this like "salt"?

2. Read 15:1-7 with active imagination. The sheep are out for summer pasture in the wilderness, and at night the shepherd finds that one of the hundred is gone. Picture the search, the return, and the conversation with his fellow shepherds. Verse 2 indicates who is represented by the lost sheep.

Personal Thought: The fundamental fault with the religious people whom Jesus criticised so severely in chapter 14 was that they wanted *special privileges*. They enjoyed finding themselves better off than other people. It did not make them uncomfortable to see others worse off than themselves. The disciple is one who joins his Lord in the effort to share his own special privileges with the unprivileged.

STUDY XVII.—*The Long, Eventful Journey to Jerusalem*
(Continued)

SECOND DAY: Jesus Defends Himself for Associating with the
Irreligious (concluded). Luke 15:8-32

1. Read 15:8-10, picturing the anxious woman peering in the cracks with her taper lamp, sweeping all her rooms, finally going from house to house calling in her neighbors to hear all the details of her successful search for the Lost Drachma. Remember again to whom these stories are told. That is, who are "you" in v. 4? What was this story intended to teach them? Is its teaching at all different from that of the Lost Sheep? It is characteristic of Luke to report a story of interest to women.

2. Read now the third story in this wonderful group, namely, the story of the Lost Son, vv. 11-32, and compel your imagination to produce the picture described in each verse. Notice first the main application of the story, which begins in v. 25. Who was it in the situation confronting Jesus who was like the older brother? Who was the younger brother? And who was the father? Notice the strong contrast between the older brother and the old father. Imagine what would have become of the younger brother if he had been obliged to deal with the older brother instead of with the father! Now read the paragraph through once more, making a study of the main features in the experience and disposition of each of the three principal characters: What was the fundamental difficulty with the younger son before he left home? What made him "come to himself?" When he came to himself what did he see that he had not seen before? How had the father felt during the younger son's absence? What was the fundamental defect in the character of the older brother? What seems to have become of the older brother?

Personal Thought: We need from time to time to ask ourselves whether we agree with God in our feeling about every individual with whom we have to do. These rabbis did not agree with God. A group of angels (v. 10) on the corner of one of the heavenly streets rejoiced over what Jesus was doing; a group of rabbis on an earthly street corner were angry at the same phenomenon. We shall not wholly free ourselves from defective vision, but we shall be greatly improved if we often try to imagine how God feels about every man we meet, and then endeavor to agree with God.

STUDY XVII.—*The Long, Eventful Journey to Jerusalem*
(Continued)

THIRD DAY: Jesus Teaches How to Use Money. Luke 16:1-17:10

1. In 16:1 Jesus turns to the rich publicans, who were coming to Him in such numbers (15:1), and begins to show them how they ought to use their money. Luke hints that the rabbis needed the lesson also (16:14). The lesson is presented in the story of the Shrewd Steward. The story is found in vv. 1-8 and the truth illustrated in vv. 9-13. The steward seems to have been a person with authority to commute the debts of his employer's debtors if he chose to do so. This steward's fault lay in something that he had done previous to the time when he appears in this narrative (vv. 1-2). Now read carefully the story in vv. 1-8, looking for the main point and regarding the details of the story as of no special significance. In what did the steward's shrewdness consist?

Now read vv. 9-13. "Mammon" means money, called "unrighteous" because so often leading to unrighteousness. Verse 9 tells how a wise disciple of Jesus ought to use his money. Be sure to read v. 9 in the Revised Version. What would be an instance of a man using his money in such a way as to lay the foundation for an eternal friendship in the age to come (v. 9)? Jesus evidently did not value money as did the men about Him; it was a "very little" thing to Him (v. 10). Yet He taught that the use a man makes of his money is a true test of his character (v. 10), and one which determines whether God can conscientiously entrust to Him higher forms of power (v. 11). Money is a temporary possession which must soon, at the longest, become "another's" (v. 12). What would be an instance of a higher form of power which a man could carry out with him in the age to come as "his own" (v. 12)?

2. Note in v. 14 the effect of this teaching upon the rabbis. Read vv. 15-18. The connection of vv. 16-18 with the context is not clear. Perhaps the thought is that the rabbis are the abomination of God; the publicans rush into the Kingdom of God; the rabbis do not live up to their own standards, especially in the matter of divorce.

Personal Thought: What do you like best to spend money for? The answer to this question will determine what you could do with money if you had a great deal of it.

STUDY XVII.—*The Long, Eventful Journey to Jerusalem*
(Continued)

FOURTH DAY: Jesus Teaches How to Use Money (concluded).
Luke 16:1-17:10

1. After the parenthetical statements in vv. 14-18, Jesus goes on in 19-31 with the thought of vv. 1-13. He cites the case of a man who did not use his money in such a way as to make friends who would meet him in the other world. Consequently in the other world he was friendless. "Hades" (v. 23) contains both Paradise and Gehenna. Read vv. 19-31 with active imagination. The amount of significance that should be attributed to the various details of this illustration is uncertain. One can safely insist only upon the main point illustrated, which is clear enough. What ought the rich man to have done on earth? "Abraham's bosom" (v. 23) suggests a banquet at which the man who was so hungry on earth now feasts (cf. Luke 6: 21, 24, 25). Abraham's bosom would be the place on the couch next to that of Abraham (cf. John 13: 23). The illustration is brought home to Jesus' hearers all the more forcibly by bringing the living into the story (vv. 27-31). "Moses and the prophets" (v. 29), on whose teaching the money-loving rabbis rested so confidently (vv. 14-17), teach another use of money than that which the rabbis are making (v. 31). Glance over the list of Lukan characteristics in Study XIV and see whether any of them appear in chapter 16.

2. A group of miscellaneous teachings are appended in 17: 1-10. If vv. 1-2 are not distinct in thought from vv. 3-4 they may mean that the disciples must not hinder those who are preparing for the Kingdom, and that consequently whenever their fellow disciples do wrong, they must have their attention called faithfully to the wrong, and when they repent, they must without fail be forgiven. Read vv. 1-4. Possibly vv. 5-6 may be connected with vv. 7-10, which warn the Twelve against the selfish ambition to be conspicuous for the achievements of their faith and which say that the essence of faith is the spirit of humble, devout service. Read vv. 7-10.

Personal Thought: "Faith as a grain of mustard seed." Real faith is so powerful a force that a very little can produce tremendous results. This is because its object is an Almighty God. Much so-called faith is spurious and springs simply from a selfish desire to do something that shall gain recognition for its possessor.

STUDY XVII.—*The Long, Eventful Journey to Jerusalem*
(Continued)

FIFTH DAY: The Thankful Samaritan Leper; the Rabbi's Question about the Time of the Kingdom. Luke 17:11-18:8

1. Read 17:11-19. Hear these ten leprous men "afar off" in their loneliness, shouting to Jesus for help and hear Him shout in reply. The last clause of v. 19 indicates that some effect had been produced in this man beyond the physical cure of the leprosy that all had experienced. What features of this episode make it attractive to Luke?

2. Read 17:20-21. The question of the rabbis does not necessarily imply that they saw in Jesus a Messianic aspirant. They may have seen in Him only a prophet who proclaimed the nearness of the Kingdom. What is the meaning of His reply? That is, when will the Kingdom come? The more probable translation of the last clause of v. 21 is that in the margin, "in your midst." Read next what Jesus says, probably more privately, to His disciples in vv. 22-37. What impression regarding the date of the Messianic demonstration would these words make upon those who first heard them? In v. 37 they ask where the Messianic demonstration will be made, perhaps expecting Him to say that it will occur when they reach Jerusalem. The reply, in His usual parabolic fashion, probably means that the Messianic judgment will be experienced wherever there is anyone to be judged.

There is a vague impression of delayed judgment made by this paragraph, and this impression is decidedly strengthened by the next paragraph, 18:1-8. Read the paragraph through. The situation is viewed from the standpoint of those who look to the judgment as a time of vindication and release from oppression (v. 7). Note that the last clause of v. 8 indicates a time of great trial which will severely test faith. Notice two or three Lukan characteristics in this paragraph. The argument evidently is not based on the supposition that God is like the unrighteous judge.

Personal Thought: "And he fell upon his face at His feet, giving Him thanks." We need frequently to examine our prayers in order to see whether gratitude has any large place in them. What is your definition of gratitude? What is the real meaning of "Thank you"?

STUDY XVII.—The Long, Eventful Journey to Jerusalem
(Continued)

SIXTH DAY: Those who can be Pronounced Ready for the New Kingdom; Last Days Before the Arrival in Jerusalem. Luke 18:9-19:28

1. *Those who can be pronounced righteous and ready for the Messianic judgment of the coming Kingdom are some of the so-called irreligious class rather than the selfish rabbis, little children, and those who use their money unselfishly (18:9-30).* Read 18:9-14. What two characteristics of Luke appear here? In what particulars was the character of the publican better than that of the rabbi?

Read vv. 15-17, the parallel to which has been already studied. Note what appears here as constituting readiness for the coming Kingdom. Read also vv. 18-30 and note the same thing.

2. *As Jesus draws near Jerusalem He speaks of His impending death; almost at His journey's end He reaches Jericho, where He gives sight to a blind beggar who recognizes Him as the Messiah; lodges with a wealthy member of the irreligious class; and warns His followers that the Kingdom is not so near as they have supposed (18:31-19:28).* Read 18:31-34. Note the apology for the apostles in v. 34.

Read 18:35-43, the parallel to which has already been studied.

Read again 19:1-10, and note any of Luke's characteristic peculiarities. What was it in the publican's character that fitted him for the coming Kingdom (v. 9)?

Personal Thought: "He has gone in to lodge with a man who is a sinner!" The wonder of it has not ceased. The phenomenon is repeated generation after generation. The loving Spirit of Jesus Christ enters into the souls of men that are sinners not to "lodge" for a night, but to abide forevermore. The prospect of having Jesus lodge in his house for a single night began at once to purify the life of the publican; it made him determine to do whatever might be necessary in order to retain his guest. Think of yourself to-day as one with whom the living Spirit of Jesus Christ has come with infinite friendliness to abide.

STUDY XVII.—*The Long, Eventful Journey to Jerusalem*
(Concluded)

SEVENTH DAY : Last Days Before the Arrival in Jerusalem
(concluded). Luke 19:11-28

1. The disciples were living in an atmosphere charged with the sense of intense expectation. Their arrival in Jerusalem they hoped would witness the long deferred Messianic Demonstration. In the light of this thought read Luke 19: 11-28 and answer this question: What does the story say regarding the time of the Messianic Demonstration (v. 11)? The story not only contains a hint about the time of the Messianic Demonstration, but also says something about how those who watch for it are to spend their time. What are they to do in the meantime? A parable in Matt. 25 similar to this one will be studied when we take up the Last Week.

There seems to be a double parable here. The ten servants of the nobleman constitute a body by themselves. Entirely distinct from them are certain citizens who hoped the nobleman would not get the kingdom he had gone to secure and who determined not to submit to him if he did. The language suggests the journey of some local potentate to Rome to secure a grant of a kingdom from the emperor. What is the point of this part of the story in its application to Jesus' situation?

2. Spend a little time thinking of the Gospel of Luke as it has been briefly surveyed in the studies of the last four weeks. Glance over the headings of the daily studies. What aspect of the character of Jesus has been made most impressive to you?

Personal Thought: "We will not that this man reign over us" (v. 14). Christianity in its last analysis is the relation of the individual to the person Jesus Christ. All opposition to Christianity is in essence unwillingness to have this man reign over us. "Wherefore also God highly exalted Him, and gave unto Him the name which is above every name, that in the name of Jesus every knee should bow, of things in heaven and things on earth and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." (Phil. 2: 9-11).

PART I

STUDIES IN THE LIFE OF JESUS CHRIST AS PRESENTED IN THE SYNOPTIC GOSPELS

4. Detailed Study of the Last Week of the Life
of Jesus Christ, According to the Synoptic Gospels.
Studies xviii-xxiii

 STUDY XVIII.—*The Last Week in Jerusalem*

FIRST DAY : The Messianic Entrance into Jerusalem. Mark 11: 1-11; Matt. 21: 1-11; Luke 19: 29-44

We have now traced the life of Jesus in all three Gospels up to the last week. The disciples did not dream that it was to be the last week. The long procession of Passover pilgrims that climbed the steep ascent out of the Jericho plain, and began the all-day walk to Jerusalem, contained many who believed that the Passover Week would witness the Messianic demonstration by the Galilean Prophet. The crowd would naturally have reached Jerusalem late in the afternoon, or perhaps, if they rested long during the heat of the day, in the evening. The Synoptic Gospels read as though they went at once into Jerusalem after a brief halt in the suburbs, but the narrative is so condensed that this inference may not be warranted. John's Gospel, as we shall see later, implies that at least Jesus and His company rested over the Sabbath with friends in a suburb and did not go into the city until the first day of the week (John 12: 1, 2, 12). Jesus then did a somewhat unusual thing. He took pains to enter the city in a formal and pretentious way, requiring even that an animal be found for Him to ride on, and one that had never been ridden by another person. The crowds went wild with enthusiasm on the short way between the suburb and the city. Read Mark 11: 1-11. According to v. 2, Jesus exercised a prophet's power. Vv. 3-6 indicate that He and His disciples were so well known that the intimation that the Prophet wished to use the colt was sufficient to secure it. Why did He wish a colt that had not been used by another? (Cf. Num. 19: 2; Deut. 21: 3; I Sam. 6: 7.) "Lord" in this connection is equivalent to "Master" or "Rabbi." Do the crowds ascribe Messiahship to Jesus in vv. 9-10? "Hosanna" is a prayerful ejaculation, "Save I pray," like our "Long live the king." Why did Jesus now depart from His policy of reticence and encourage such a demonstration?

Personal Thought: In this Messianic entrance into His capital Jesus forevermore dignified the commonplace things and persons that were at hand: the colt that stood by the wayside, the plain country pilgrims, their dusty clothes, and the branches from the trees in the adjacent fields. Priests and rabbis, gold and silver, were wanting.

STUDY XVIII.—*The Last Week in Jerusalem*

SECOND DAY: The Messianic Entrance into Jerusalem (concluded). Mark 11:1-11; Matt. 21:1-11; Luke 19:29-44

1. According to Mark, the strange procession went at once to the temple. They marched through the long colonnades and over the broad beautiful open courts looking out on the interesting sights of the holy place (v. 11). There must have been a stir among the priests! The city was filled with Passover pilgrims, and Jesus with the Twelve lodged in a suburb, as did many others. This He seems to have done every night of the Last Week (cf. Matt. 21:17; Luke 21:37).

2. Now read the account in Matt. 21:1-11, noting the additional particulars in vv. 2, 9, and the characteristic peculiarity in vv. 4-5. Every one ran to the doors and windows (v. 10).

3. Read the account in Luke 19:29-44. Luke, with his characteristic tendency to glorify his Lord, and to emphasize the joyousness of the occasion, speaks of what occurred as the eager procession of pilgrims from the north country came around the shoulder of the hill and saw once more across the valley the Holy City that they loved. (Cf. Ps. 122; 137:5-6.) Read again vv. 37-38. For what did the rabbis in the crowd wish the disciples to be rebuked (v. 39)? What does this indicate regarding Jesus' previous attitude towards any announcement of Messiahship? What did He mean by v. 40? What is there peculiarly characteristic of Luke in the new subject-matter of vv. 41-44? What was seriously wrong in the city? Jesus would have seemed to the priests and rabbis a sentimental alarmist, for the temple revenues were being regularly received by the priests and large respectable classes of disciples greeted the rabbis. What did the words reveal as Jesus' ideal for the life of the city? If He could have come into the city, and could have had His way with it, what changes would He have made in its life?

Personal Thought: "If thou hadst known in this day, even thou, the things which belong unto peace!" The days go prosperously by, but are the foundations of an everlasting peace being laid in your life? Do you see the significance of these quiet college days in which the Spirit of Jesus Christ stands over against you waiting to be recognized as the Lord of your life? Do you recognize your days of visitation?

STUDY XVIII.—*The Last Week in Jerusalem*

THIRD DAY: The Expulsion of the Bazaar Men from the Temple. Mark 11:15-19; Matt. 21:12-17; Luke 21:45-48

1. Much to the relief of the priests and rabbis, the Prophet had taken no decisive step when the enthusiastic procession paraded the streets and temple courts. But on the next day He did something that made them apprehensive. At the Passover season, when the Jews came to Jehovah's courts from all over the world, the business of the city greatly increased. Great numbers of birds, sheep, and oxen were required for sacrifices, and the coins of many nations had to be exchanged for money current in Jerusalem. The priests allowed bazaars to be opened in the great temple courts. Very probably they were financially interested in them. As a result, the devout pilgrim Jews, who came from many nations to pray quietly in Jehovah's house found the air filled with the excited cries incident to oriental barter. These bazaars were probably in the "court of the Gentiles." Gentile worshippers who came long distances to pray would find Jews quarreling over a few coins. Moreover, these temple bazaars had evidently become infamous because of the rapacity of the traders. The traders fleeced the country people unmercifully. The Nazareth neighbors brought back reports of outrageous treatment at their hands year by year. The temple hill had become a veritable den of brigands. Read Mark 11:15-19. Why did the traders yield to Jesus and leave? It had evidently been customary to take a short-cut across the temple area (v. 16). Why did Jesus put a stop to this? How could He enforce His ideas? The Synoptic Gospels give very few explicit statements regarding dates. V. 12 states that this expulsion of the bazaar men occurred on the "morrow" after the Messianic entry. John 12:1, 12 makes it at least probable that the Messianic entry occurred on our Sunday, and the expulsion of the bazaar men on Monday.

The significance of vv. 13-14 will be considered later.

2. Read Matt. 21:12-17. Picture the scene described in vv. 14-16. What is there characteristic of Matthew in the striking contrast presented in vv. 14-15? What in v. 16?

3. Read Luke 21:45-48. Does it present the situation as concretely and vividly as Mark?

Personal Thought: "My house shall be a house of prayer for all nations." In God's national ideal there stood at the nation's center a prayer-house. Is prayer the central feature of your life?

STUDY XVIII.—The Last Week in Jerusalem**FOURTH DAY: An Illustration of the Power of Faith in God.**
Mark 11:20-25; Matt. 21:18-22

On the way in from Bethany Monday morning Jesus was hungry, and seeing a fig-tree in the distance the leaves of which indicated an unusually early maturity, He went over to it for figs, but found none and addressed certain solemn words to it. Read Mark 11:12-14. It is sometimes argued that His hunger is evidence that He had spent the night in prayer, and not in the house of his friends. Consider how important the events of the preceding day had been. It is not necessary to suppose that Jesus addressed the fig-tree in anger. Prophets often did things that were symbolical (cf. Ezek. 4:1-3), and it became evident on the next morning (Tuesday) on the way in from Bethany that Jesus had wished to do something impressively symbolical in this act. Read Mark 11:20-25 and compare the slightly different representation in Matt. 21:18-22. What did Jesus use the fig-tree incident to teach? It is often said that the leafy, fruitless fig-tree was symbolical of the nation, luxuriant in religious ceremonialism, but barren of righteousness. Is there any hint of this in Jesus' remarks? Remember what means the disciples probably expected Jesus to use in order to establish His Kingdom. They were looking forward to high political offices as the means of achievement (cf. Mark 10:35-37). They had taken great satisfaction in the multitude that had brought Him into the city. On what, then, according to His teaching here were they chiefly to rely in establishing the New Order? Perhaps there comes to the surface here something of the conflict that may have been going on in Jesus' own personal experience. The force of v. 23 is this: "Through the prayer of faith in God it is possible not merely to wither this fig-tree on the slope of the Mount of Olives, but even to pluck up the mountain itself and hurl it into the Mediterranean." It is evidently an impressive oriental way of saying that things apparently impossible can be done by God in response to prayer. Does this mean that everything will happen that a man can succeed in making himself believe will happen? How can a man make himself believe that anything he asks for will happen? Compare the following, verse by verse, with the context:

"Therefore the thing to do is to live in such close spiritual relation to God as will enable you to want what He wants, and when you ask Him for a thing to be sure that He has at once granted it, and

that you have already virtually received it. Then it will come to pass (v. 24). But in order to obtain such close relationship and spiritual sympathy with God as will enable you to pray with confidence, you must have perfect love in your hearts, even towards those who have injured you. There has been some hard feeling among you lately (cf. Mark 10:41). Do not think that God, who is Himself perfect love, can forgive your sins and admit you into this close relationship to Himself while you have an unforgiving spirit in your hearts (v. 25)."

The compact statement made in these verses seems to imply and rest upon certain unexpressed general principles: (1) Prayer must be offered with regard for the good of all concerned. There can be no selfish prayer. (2) It is only a soul which lives in intimate communion with God that can know what appears to God to be such. "We know not what we should pray for as we ought, but the Spirit helpeth our infirmities." (3) The condition of this communion with God and enlightenment from His Spirit is a heart of good-will. (4) Our duty, therefore, is to cultivate this heart of good-will, and its consequent intimate relationship with Him, and to watch for the suggestions of His Spirit as to what we shall pray for. (5) In the meantime, we submissively and increasingly make all our wants and desires known to Him, even though we cannot yet pray, with the confidence here described, for the granting of any one of them. (6) God often waits for His children to act upon these suggestions of the Spirit and pray before He does things, because a great principle of His dealing with men is that they shall be developed by sharing with Him in all possible ways His achievement of good results. By such prayer men do share the desires and purposes and achievements of God. He therefore incites, and sometimes, though not always, waits, for such prayer before He acts.

STUDY XVIII.—*The Last Week in Jerusalem*

FIFTH DAY: Jesus' Replies When Informally Called to Account by the Priests and Rabbis. Mark 11:27-12:12; Matt. 21:23-27, 33-46; Luke 20:1-19

1. We can scarcely imagine what consternation was produced among the priests and rabbis by the vigorous action of Jesus on Monday morning. Read Mark 11:27-33 for a hint of it. Who are the parties that face Him in the temple colonnade, and what is their authority (v. 27)? Cf. 14:53 and 15:1 in order to ascertain. Of what do they complain? That is, what do they refer to as "these things" (v. 28)? Remember that the priests are the natural custodians of the temple. What reply had they expected, and what course of action had they probably laid out? Why does Jesus not answer their question directly? Instead of doing so He asks a question that seems at first thought irrelevant. It really, however, raises the great question that is agitating the nation; it asks them their opinion of Himself. He and John the Baptist were closely identified. John the Baptist had endorsed Jesus as a great prophet, and no one could sanction or repudiate John without sanctioning or repudiating Jesus.

2. Jesus, however, did not stop with this. Read the parable in Mark 12:1-12 in which He proceeded to give them a veiled, though exceedingly suggestive answer to their question. The parable described a vineyard, and that fact was one of great significance to them for this was a familiar figure of the prophets. (Cf. Ps. 80:8 ff.; Is. 5:2 ff.; Jer. 2:21). The vineyard was thoroughly equipped with a hedge, a wine press, a wine cistern under the press, and a watch tower. What answer does the parable suggest to the question in 11:28? What is its warning? In vv. 10-11 He turns directly upon them with a quotation from Ps. 118:22 and charges them with being like stupid builders who have not sense enough to recognize the stone which the architect has chosen for the great corner-stone.

3. Glance at the parallel to this parable in Matt. 21:33-43 and note any peculiar characteristics of Matthew.

Personal Thought: "This was from the Lord." It is certain that Jesus Christ will one day dominate human society. God has willed it. Men may ignore Him or oppose Him, but it will make no difference with the final result. In the details of Christian living we need a strong sense of being connected with a great and winning cause.

STUDY XVIII.—The Last Week in Jerusalem

SIXTH DAY: Jesus' Replies When Informally Called to Account by the Priests and Rabbis (concluded). Matt. 21:28-32, 22:1-14

1. Matthew gives a more extended account of Jesus' reply to the informal inquiry made by the representatives of the Sanhedrin. It is in harmony with the spirit of his Gospel to make the most of Jesus' denunciation of the Jewish leaders. Read Matt. 21:28-32. What is the point of this story? What would these rabbis have said about John the Baptist if they had been asked for an opinion regarding him?

2. Read Matt. 22:1-14. It is a double parable, vv. 11-14 constituting a separate part. Considering Jesus to be still facing the committee of inquiry appointed by the Sanhedrin, what is the point of the story in vv. 1-10? Who is the king? The king's son? Who are those who were first invited? Those from the highways? As you answer these questions imagine yourself to be one of the Sanhedrin delegation.

Vv. 11-14 supply a corrective to one who might infer from the preceding statements that no moral preparation whatever is necessary for the New Order. It was perfectly possible to have made the necessary preparation, as the last clause in v. 12 shows. "The outer darkness" was apparently a phrase used commonly to designate the abode of the wicked. The Messianic banquet was brilliantly lighted; without was darkness. What does the wedding garment represent? That is, what does Jesus teach constitutes readiness for the New Order? To determine this, remember what has been said by Jesus during the long period of teaching preceding this last week in Jerusalem. Why are few chosen (v. 14)?

Personal Thought: "They made light of it and went their ways." The invitation did not seem to them to be a matter of great importance. God's invitation into His eternal Kingdom is issued. The problem before the disciples of Jesus Christ is in some way to make men see that this invitation is real and serious; that a man must not "go his way" as though he had not been invited by the living God. Is the atmosphere of your life so charged with the sense of the reality of such an invitation as to make an impression upon those who have to do with you?

STUDY XVIII.—The Last Week in Jerusalem

SEVENTH DAY: The Plot of the Rabbis and the Herodians. Mark 12:13-17; Matt. 22:15-22; Luke 20:20-26

1. The feeling against Jesus among the priests and rabbis was exceedingly bitter. Many informal secret meetings were doubtless held, and various plots were laid to make Jesus take some misstep that should destroy or diminish His popularity. The first attempt was made by a committee composed of Pharisaic rabbis and Herodians. Remember that once before the Pharisees had endeavored to enlist the Herod party against Jesus (Mark 3:6). Herod had no jurisdiction here in Jerusalem, but Jesus Himself was a Galilean, and the Sanhedrin would have been glad to involve Jesus in some trouble with Herod. The Galileans were, as we have seen, a high-spirited people whose interest in the Messianic Kingdom was largely due to their expectation that under the new Kingdom Roman rule and its humiliating taxation would be forevermore a thing of the past. But Herod and his party favored Roman rule. Bear this general situation in mind, and remember that now Jerusalem and its suburbs were filled with hundreds of thousands of devout Jews from all over the empire, in addition to the permanent population of the city. The Roman procurator was there with a special detachment of troops in the barracks, waiting for an outbreak such as was always likely to occur in connection with these sacred feasts. Now read Mark 12:13-17. Why did they think that the question in vv. 14-15 would be an awkward question for Jesus to answer? What would they have done with His reply if He had said "Yes"? What if He had said "No"? In what did their hypocrisy consist? How did Jesus avoid the dilemma? That is, what was the meaning of His reply? Did He believe in paying the humiliating Roman poll-tax? The reply certainly advocated a better obedience to God as an immediate duty of the nation. Many of the rabbis felt this. In the Talmud they are represented as saying that if Israel would only keep one Sabbath as it ought to be kept, the Kingdom would come.

2. Read Matt. 22:15-22 and see whether it adds anything. Read also Luke 22:20-26. See how Luke in v. 20 (cf. Mark 12:13) adapts his presentation of the situation to his non-Jewish readers.

Personal Thought: Are you in the habit of considering your duty as a citizen as a part of your duty to God? To be negligent in the discharge of civic responsibility, is to be at fault as a Christian.

STUDY XIX.—The Last Week in Jerusalem (Continued)

FIRST DAY: The Plot of the Sadducees. Mark 12:18-27; Matt. 22:23-33; Luke 20:27-39

1. The Sadducees were the logical descendants of those who in the great conflict two centuries before had been willing to adopt Greek civilization. The Pharisees were the logical descendants of those who had stood for the old Hebrew faith and customs. The Sadducees of Jesus' time were still the liberals. They did not believe in existence after death (Acts 23:8). Their significance in the time of Jesus was largely due to the fact that the family which furnished the high priests had for some time been a Sadducean family (Acts 5:17). A delegation of Sadducees now appears and presents to Jesus a suppositional case which was probably frequently used by them in their discussions. It seemed to them that they proved their point by a *reductio ad absurdum*: obedience to Moses' law would result in a grossly immoral polyandrous civilization if there were continued existence after death! Read Mark 12:18-27. In v. 24 what are the two criticisms that Jesus makes upon their argument? He amplifies the second of the two in v. 25. How does the situation described in v. 25 show the underestimated power of God? The first of the two criticisms is amplified in vv. 26-27. The "bush passage" is Ex. 3:6. What is Jesus' argument from it? That is, how does Jesus prove existence after death? The argument is evidently not in the use of the present tense "am," for this verb, as is indicated by the italics, does not occur in the original. The argument as stated in v. 28 might be translated: "He is not a God of dead persons, but of living persons." State the argument in your own words.

It is assumed by Jesus that to prove continued existence after death is equivalent to proving the resurrection. Perhaps the assumption is that if persons exist at all they will surely exist in some more glorious form, namely, in the more glorious resurrection body.

2. Glance at Matt. 22:23-33, and read carefully Luke 20:27-39. Notice Luke's ampler explanation for his hearers in vv. 34-36, 38.

Personal Thought: Friendship with God is so profound a reality that death cannot destroy it. He would be a cheap God whose friendship could be forever terminated by a bullet crashing through the brain, or by a microbe in the system. Think to-day of the eternal character of your relation to God.

STUDY XIX.—*The Last Week in Jerusalem (Continued)*

SECOND DAY: The Rabbi's Question; Jesus' Attack upon the Rabbis. Mark 12:28-37; Matt. 22:34-46; Luke 20:41-44

1. After Jesus had disposed of the Pharisees, Herodians and Sadducees, a rabbi standing by undertook to test His skill as a teacher by asking Him a fundamental question, to answer which would require rabbinical acumen. The rabbi seems to have been more free from prejudice than most of his class. Read Mark 12:28-34. Compare Deut. 6:4 and Lev. 19:18. Read also Matt. 22:34-40. In what respect is the second commandment "like" the first (v. 39)?

2. Jesus now attacks the rabbis upon their own ground. He has answered their test questions, and they must now answer His. His first question exposes the inadequacy and confusion of their Messianic conception. It is Matthew, with his usual tendency to denounce the rabbis, who this time outlines the situation more sharply than does Mark. Read Mark 12:35-37; Matt. 22:41-46 and Luke 20:41-44. In the current interpretation of Ps. 110, David was understood to say that the Lord Jehovah said to his (David's) Lord, namely, the Messiah, "Sit thou on my right hand," etc. The question seems to have been this: How could great David call one of his own descendants by so exalted a title as Lord? What is your answer to the question? Why could the rabbis not answer it? We do not appreciate the great intensity with which these rabbinical questions were discussed, nor the extreme disgrace attached to incompetence in their discussion.

3. After Jesus' question had so surprisingly exposed the incompetence of the rabbis, He took them up in His public "teaching," or lecturing, and unsparingly pointed out their defects. Read Mark 12:38-40. The "devouring of widows' houses" may refer to the gifts which the rabbis encouraged susceptible women to make, or possibly to the rapacity of the money lenders. In popular estimation, this "condemnation" would occur at the Messianic judgment which in the expectation of Jesus' disciples was so near.

Personal Thought: The love of being prominent in religious activity; the haste to see whether the newspapers have noticed our connection with an occasion—these are the traits which weak, foolish human nature needs to guard against, and they can be overcome only by a deepening sense of the reality and presence of God.

STUDY XIX.—*The Last Week in Jerusalem (Continued)*

THIRD DAY: Jesus' Attack upon the Rabbis (concluded). Matt. 23

In Matthew, as we should expect, there appears a much longer report of Jesus' attack upon the rabbis. It may be that Matthew has collected here things logically related, though spoken on different occasions. First of all, read Matt. 23 entirely through, bearing in mind the critical character of the occasion and reading the words as though for the first time. As you do this make a list in your own language of the defects pointed out by Jesus. What is a "hypocrite"?

The "phylacteries" (v. 5) were prayer straps, little leather cases strapped on the arm or forehead containing pieces of parchment on which were written Ex. 13:2-10, 11-17; Deut. 6:4-9, 11:13-22. They were called "phylacteries" probably because they were thought to protect as amulets against evil influences.

V. 13 refers to the hard and artificial conditions imposed by the rabbis upon those who would secure entrance into the Kingdom.

V. 15 implies considerable missionary activity on the part of the rabbis among the foreigners.

Vv. 16-22 allude to the foolish and minute distinctions regarding oaths.

Tombs were whitewashed so that they might be readily seen, especially at night, and the ceremonial contamination contracted by touching them be avoided (v. 27).

Mint, anise, and cummin (v. 23) were among the smallest of the garden products.

The rabbis admitted that they came of murderous stock, and they certainly inherited the same venomous disposition that characterized their ancestors (vv. 31 ff.). According to Matthew's Gospel, Jesus left the temple hill on this Tuesday evening with the impressive words in vv. 37-39.

Personal Thought: "Ye tithe mint, and anise, and cummin, and have left undone the weightier matters of the law, justice, and mercy, and faith." We need constantly to guard against making some minor point of morals a test of character rather than points of fundamental importance. It is not that we are too particular about the small point, but that we are so satisfied with our scrupulousness in the small matter that we forget to notice the unfairness of our judgments of others, our hard feeling toward those who injure us, and our insulting lack of confidence in God.

STUDY XIX.—The Last Week in Jerusalem (*Continued*)

FOURTH DAY: The Generous Widow; the Time of the Messianic Demonstration. Mark 12:41-13:37; Matt. 24-25; Luke 21:1-36

1. After the exciting discussions of Tuesday were over, Jesus sat resting and watching the people bring their gifts. He listened to the clinking of the coins in the great receptacle. Many of the givers were wealthy men with large donations, but none of them affected Jesus as did one poor woman whose dress showed her to be a widow, and whose offering was so pitifully small that it seemed not worth her while to have brought it. Read Mark 12:41-44. Is there anything in the preceding context (vv. 38-40) suggestive of widows? What did Jesus represent to be the true standard of benevolence? Did His disciples (v. 43) particularly need to hear what Jesus had to say on this subject?

2. When they finally started for Bethany, and were passing through one of the great exits of the temple courts, some of His Galilean disciples, not accustomed to the grandeur by constant residence in Jerusalem, broke out into admiring exclamations over the size of the stones and the beauty of the buildings in the temple enclosure. This led Jesus to make an astounding statement. A few minutes later, when they had crossed the Kidron valley and had climbed the hill, four of the Twelve dropped behind the rest, and sitting down with Jesus at a place where they could look directly across the valley to the temple enclosure on the other side, pressed Him for an explanation of His startling statement. Read the vivid account of this in Mark 13:1-4; also read the less vivid parallels in Matt. 24:1-3 and Luke 21:5-7. Read all of Mark 13 quickly through for first impressions and in preparation for further study to-morrow.

Personal Thought: "He beheld how the multitude cast money into the treasury" (12:41). We need when giving to be conscious that our Lord's eye is upon us, not viewing our gifts severely or critically, but with careful and just discrimination. We need therefore to ask ourselves regarding all our gifts: Should I give this amount to this object if Jesus Himself were visibly present to witness the gift? We should not throw into the contribution box the smallest coin we have in our pockets if the box were in His hand. Some contribution boxes perhaps He would not consent to offer.

STUDY XIX.—*The Last Week in Jerusalem (Continued)*

FIFTH DAY: The Time of the Messianic Demonstration (continued).
Mark 13; Matt. 24-25; Luke 21:5-36

1. Read again Mark 13:1-4 and Matt. 24:1-3. Before studying Jesus' famous reply to the questions of the four disciples, it is necessary to realize the standpoint from which they asked the questions. Our first inquiry must always be: What thought were these words intended to convey to those who first heard them? The four men believed Jesus to be the Messiah; they did not expect Him to die; they believed that when He chose to make His public Messianic demonstration He would first of all hold a Messianic judgment. This judgment would terminate the present age and introduce the Messianic Kingdom of God, the age to come. Jesus had seemed to imply that in, or before, this judgment the beautiful, sacred temple would be utterly destroyed! He had always been very reticent about discussing the time of His Messianic demonstration. Indeed, He seems seldom to have discussed the question of His Messiahship at all. It was, therefore, a somewhat bold thing which these four leaders did when they questioned Jesus regarding the matter. They seemed to feel that He had decided not to make a Messianic demonstration at present. Perhaps the parable in Luke 19:11-28 is suggestive of more that was said by Him relative to the delay of the demonstration. His lament over Jerusalem (Luke 19:41-44), in which He predicted that the city would be besieged, and the remark He had just made about the destruction of the temple, seemed to necessitate the assumption that He would not now make the long deferred demonstration. Perhaps they inferred from His repeated predictions of death and resurrection that He would disappear for a time and reappear suddenly in decisive Messianic glory.

The question as reported in Mark simply asks when the temple will be destroyed, but that this destruction of the temple is regarded as closely connected with the Messianic demonstration which will end the age, is evident from the way in which Jesus replies. In Matthew (24:3) three things are distinctly connected: the destruction of the temple, the Messianic demonstration, and the consummation of the age. The disciples would not necessarily have thought that the destruction of the temple would be a part of the Messianic demonstration, but they would naturally have thought that the demonstration and the end of the age would be the same. The discourse

of Jesus made it evident to the disciples that the destruction of Jerusalem would occur in the near future. Read Mark 13:30. Jesus left it uncertain whether or not much time would elapse between the destruction of the city and the Messianic demonstration that would close the age. The word "immediately" in Matt. 24:29 seems naturally to indicate a short time. Mark 13:24 is not so explicit. Luke 21:24 suggests the idea which we find in Paul's letter to the Romans, chap. 11, which implies a period of considerable length, though not necessarily longer than one generation, for Paul felt that the demonstration might occur in his own day. There were confusion and uncertainty for some decades in the minds of the early Christians on this point. The general impression among them seems to have been that the final demonstration would occur in their own generation. The fact seems to be that in this conversation on the Mount of Olives Jesus indicated that an interval would elapse between the destruction of the city and the Messianic demonstration, but did not give the length of the interval, and the disciples naturally, though wrongly, as the event has shown, thought of it as a very short one. Such misapprehension on their part is not strange. This was a subject on which God did not choose to enlighten them. Jesus Himself in Acts 1:6-7 is reported to have told them distinctly that this was a subject regarding which they need not expect to be enlightened.

2. Read once more Mark 13:5-37, and answer this question: What are the main purposes of the discourse? That is, what did Jesus intend to accomplish by it? You will be helped to answer this question by summing up in a single sentence each, the thought of the five paragraphs into which the discourse breaks up: 5-8, 9-13, 14-23, 24-27, 28-37.

Personal Thought: In so vast an enterprise as the development of an ideal human civilization that shall include what we are accustomed to call the "dead" as well as the "living," sudden and significant crises may be expected as well as slow growth. The human mind needs the spur of great expectations like those that are aroused by this discourse of Jesus. At the same time, it needs to keep the emphasis steadily where Jesus so decisively puts it, namely, on the importance of preparing now for a future emergency. Great demonstrations of the power of Jesus surely await us somewhere and sometime, and it is incumbent on us to be ready for them.

STUDY XIX.—*The Last Week in Jerusalem (Continued)*

SIXTH DAY: The Time of the Messianic Demonstration (continued).
 Mark 13; Matt. 24-25; Luke 21:5-36

I. Vv. 5-8 contain a warning against being deceived and led to follow false Christs. This paragraph assumes that Jesus will have disappeared. This assumption must have been perplexing to the four men on the hillside. Of course, later, after Jesus' death, resurrection, and disappearance into the heavens, they understood these things that perplexed them so at the moment. Doubtless this report of the conversation is much condensed, and is made from the standpoint of their later and better understanding of its meaning. "Beware lest anyone deceive you by making you believe that he is the Christ come to execute judgment upon the nation" (vv. 5-6). Does this imply that He may be expected to appear in a form that His old disciples may not recognize? Or that they will have abandoned the theory that Jesus is the Messiah and be ready to look for another? "You will hear of many wars and rumors of wars, which will seem to you likely to bring armies through Palestine to destroy Jerusalem, but such will not be their result and they will not indicate the end of the age. You will also hear of earthquakes and famines over the world such as might overthrow the city and destroy its inhabitants, and such might seem to indicate the catastrophe which ends the age. These are only the beginnings of birth pangs preliminary to more serious suffering which will result in the birth of the Kingdom" (vv. 7-8). Compare Matt. 24:4-8 and Luke 21:8-10.

Vv. 9-13 contain a warning against becoming discouraged because of the persecutions that are to precede the catastrophe. "You will be called to account not only before the local sanhedrins of all the villages and be sentenced by them to beatings in the synagogues, but you will even be called to account by rulers and kings among the Gentiles and will testify to them of me, for the Gospel is to be preached to all Gentiles before the end of the age comes (vv. 9-10). The persecutions will be bitter, but you will be cared for, and those that endure to the end of the age will be saved in the Messianic Kingdom" (vv. 11-13). Read Matt. 24:9-14 and Luke 21:12-19.

Vv. 14-23 speak of signs indicating the time for Christians to leave Jerusalem. Jesus referred to Daniel's prophecy (Dan. 12:11; 9:27) which predicts some abominable thing that produces desolation. At the time when Mark's Gospel was written, Christians seem generally

to have agreed as to what this meant, but it was something that they did not dare to mention in writing. In the parenthesis in v. 14 the author speaks of it as something his hearers will understand, though he does not mention it. Their fear of mentioning it leads to the surmise that it was some representative of the Roman government who should appear in Jerusalem. To speak of him openly would seem treasonable, for his overthrow is assumed in this prediction of Messianic judgment. "I have told you what are not to be taken as indications of the near destruction of Jerusalem. Now I will tell you what is the true sign of it. It is the abominable thing which brings desolation standing where he ought not (we know what He meant by that). Then let not merely the Christians who are citizens of Jerusalem, but even those who live anywhere in Judea, flee to the mountain retreats. Let them do so instantly, and without attempting to save any possessions (vv. 15-16). The fact that you can take nothing with you and that your flight will be so rapid, will make it hard for those with child (v. 17) and you will suffer much from exposure if it occurs in the winter season (v. 18). I urge a hasty flight, for the suffering of those days will exceed anything the world has ever seen (v. 19), and if the Lord let it go on no one would survive it. But for the sake of those among the believers who will not have succeeded in escaping to the mountains, or who would be destroyed in the mountains should the destructive power not be checked, God will not let it go on (v. 20). At that time there will be many falsely pretending to be the Christ or God's prophets" (vv. 21-23). Read Matt. 24:15-28; Luke 21:20-24.

Vv. 24-27 describe the Messianic judgment in figurative language suggestive of the prophets (cf. Is. 13:10, 34:4; Ezek. 32:7; Joel 2:30-32). Read Matt. 24:29-31 and Luke 21:25-28.

Vv. 28-37 contain two parables. What is the point of the one in vv. 28-29? Of the one in v. 34? Vv. 30-31 seem to refer to the destruction of Jerusalem, while v. 32 refers to the Messianic judgment. Read also Matt. 24:32-41 and Luke 21:29-36. Notice Luke's emphasis of prayer in v. 36.

Personal Thought: "To stand before the Son of Man" (Luke 21:36). When humanity has passed through all its purifying trials, it will be Jesus Christ before whom it finally stands, and it will be Jesus Christ who will appoint its high career. The human race will serve its highest end in the use that Jesus Christ will make of it.

STUDY XIX.—*The Last Week in Jerusalem (Continued)*

SEVENTH DAY: The Time of the Messianic Demonstration (continued). Matt. 25:1-13

The subject of the judgment was so congenial to Matthew that it is not surprising to find his report of Jesus' discourse on the Messianic judgment longer than that in Mark or Luke. He reports in 24:43-51 what Luke assigns to another occasion, but the whole of chapter 25 is peculiar to him, and it is this chapter that contains the most vivid portrayal of the judgment to be found in all the Gospels (vv. 31-46).

He reports the story of the wise and foolish bridesmaids (vv. 1-12). Ten village girls were delegated to meet the bridegroom, either at the bride's home or at the bridegroom's home, when he came back with his bride from her home. The bridegroom was to come after dark when everyone in the dark streets would need a light. Five of the girls thoughtlessly took no little jars of oil with them for their lamps, but the other more thoughtful five took oil. The bridegroom's coming was so much delayed that all of the girls fell asleep. At midnight it was shouted that the bridegroom's party was approaching. All waked and began to light their lamps, but five of the girls found that theirs would only smoulder for a moment and then go out. They hurried away to buy oil, but when they returned the bridegroom was received, the feast had begun, the doors were shut. It was too late. Read the story (25:1-13) with active imagination. It is probably a mistake to see significance in the details of the parable, such as the number ten, or to make the oil and the lamps signify various things. There was one great lesson for the four men who heard it (Mark 13:3), and all to whom it has since come. What is that lesson as stated in v. 13? "Day and hour" of what? In answering take into account the discussion in chap. 24 with which this is closely connected. Here again, as once before, the question arises: What, according to Jesus' teaching, constitutes a man ready for this occasion?

Personal Thought: "And the door was shut." There is such a thing as the end of opportunity. There may be a question as to whether opportunity ends abruptly through an arbitrary act of God, or through the more gradual operation of the laws of development which God has instituted, but in either case there is an end of opportunity. It is those who are keenly alive to the presence of opportunity who are devoutly eager to use it, and to use it immediately, that pass surely into the great eternal successes of life.

STUDY XX.—*The Last Week in Jerusalem (Continued)*FIRST DAY: The Time of the Messianic Demonstration (continued).
Matt. 25:14-30

According to Matthew, Jesus used another very impressive story to impress His thought further. It is a story from business life. A man of some means had occasion to go abroad. He did not wish his estate to be unproductive, and so left with three of his servants sums of money adapted in amount to the business ability of each. When he came back, the two who had received the larger amounts reported that they had doubled the sums left with them, and were accordingly commended. The servant who had received the smallest sum reported no increase, and was severely punished. Read the paragraph (25:14-30) very carefully.

The story of the bridesmaids with the torch lamps emphasized the importance of being ready for something at a given moment. This story of the faithful investors emphasizes the way in which time ought to be spent in order to be ready for this event. The essential feature in the story is something given a man, capable of being increased, the faithful increasing of which prepares for the day of reckoning. Is it possible now to be more specific and state what it is in the sphere of the spiritual life that is given to man, capable of being increased, the faithful increasing of which prepares for the Christ's judgment? This point is discussed later in the "Studies in the Teaching of Jesus and His Apostles." Notice for a moment the next paragraph, vv. 31-46, and see whether it throws any light on the question.

Does v. 21 give any suggestion regarding the character of life and its occupations in the age to come? That is, is it fair to see any significance in the phrase "set thee over many things," and if so, what? Why did the man with one talent refuse to invest his money (vv. 24-27)?

Personal Thought: "For unto everyone that hath shall be given." The man who will faithfully and devoutly so use what he has as to increase it is one to whom common sense says more should be given.

You may seem to yourself to have so very little to start with that it is not worth while to use it, but remember that the only way to get more is to use what little you have. No man ever made his capital productive without beginning to invest it, however little it was. No man ever became effective in any form of Christian ministry without beginning to use what power he already had.

STUDY XX.—*The Last Week in Jerusalem (Continued)*

SECOND DAY: The Time of the Messianic Demonstration (concluded). Matt. 25:31-46

As the five men sat on the Mount of Olives looking across to Jehovah's House and into the twilight fading out of the western sky beyond, Jesus drew for them the wonderful picture in Matt. 25:31-46. It was in a sense the final putting of the great idea to the teaching of which He had given His life. The discussion up to this point had been about the Messianic demonstration, and now He pictured the judgment itself. Read the paragraph very carefully, and answer these questions: Who is the judge? What is the standard of judgment? That is, what fits certain persons to survive the Messianic judgment and pass on into the age to come? What actually happens to those who are found prepared for the judgment? To those found unprepared? Note the solemn sound of the pronouns "I," "thou," "I," "thou." The individual and the Christ-judge stand face to face. What does Jesus mean by saying, "Inasmuch as ye did it not unto these ye did it not unto me"? Consider whether this description of the judgment throws any light upon the character and occupations of the life to come. If this description shows what qualities are to be looked for in the Christ's judgment, what use will be made of them in the age to come?

The four men passed thoughtfully on to Bethany with their Lord, doubtless confused by much that they could not at the moment understand. Some things would become clearer to them within a few months; some things the world waits yet to understand. A modest conservatism is surely desirable in the discussion of a subject concerning which Jesus made the confession found in Mark 13:32.

Personal Thought: "When saw we thee?" These persons simply had not noticed the significance of daily life. Opportunities for the exercise and expression of sympathetic good-will had occurred every hour in the commonplace relationships of daily life, but these people had not noticed them. They had been "busy." Jesus Christ, who is steadily present exercising sympathetic good-will in every case of human need, great or small, had looked in vain for them to join Him. They had not seen Him.

STUDY XX.—*The Last Week in Jerusalem (Continued)*

THIRD DAY: An Incident at a Bethany Dinner-Party Determines One of the Inner Circle to Put Jesus into the Power of the Rabbis. Mark 14:1-11; Matt. 26:1-16; Luke 22:1-6

Two days before the great day of Passover week the rabbis had still been unable to lead Jesus into any statement or action that would be generally recognized as a reason for summary legal procedure against Him. They would have liked to put Him to death during the Passover week when multitudes of Jews from all quarters of the Jewish world would be present to see the victory of the rabbis over their great critic. Without some specially flagrant offense on His part which would be generally recognized as such, they did not dare to proceed regularly and openly against Him. For, offensive as His record was to those who held the Beelzebub hypothesis regarding Him, it was one in which His friends gloried as evidence of God's power, and many in the city were His friends. The rabbis had about made up their minds that they must postpone action against Him until after Passover week, when from an entirely unexpected quarter there came a suggestion which made it seem possible after all to get Him secretly into their possession long enough to go through the regular process of a trial and execution before His friends should find out what was going on. They felt sure that if they could once execute Him, the simple fact that He had been unable to save Himself would prove, even to His most enthusiastic friends, that He was not the Messiah, and there would therefore be nothing to fear from them.

Read Mark 14: 1-11, noticing that v. 10 continues v. 2. The intervening verses seem to be parenthetical. Note the two classes of men in v. 1. Read also Luke 22: 1-6 and Matt. 26: 14-16. According to John 12: 1 this dinner-party occurred four days earlier than the time mentioned here in Mark 14: 1. If we follow John's chronology, the incident is inserted out of its chronological order by Mark. Perhaps Mark saw in the incident something that explains Judas' conduct. Do you see any connection between the dinner-party and Judas' conduct? Why did Judas turn against Jesus?

Personal Thought: Great crimes may be committed in very casual ways. The commonplace relationships of daily life constitute opportunity for great crimes as well as for deeds of great good-will, and the opportunity is so favorable that the crime does not seem great at the moment.

STUDY XX.—*The Last Week in Jerusalem (Continued)*

FOURTH DAY: An Incident at a Bethany Dinner-Party Determines One of the Inner Circle to Put Jesus into the Power of the Rabbis (concluded). Mark 14:1-11; Matt. 26:1-16; Luke 22:1-6

1. It remains to look more closely at the dinner-party episode. It is only from John's Gospel that we learn who the woman was. Giving attention now to Mark's presentation, the main questions that arise are these: Did the woman realize that Jesus was soon to die, and did she therefore intentionally introduce a premature funeral ceremony at the dinner-party? If not, what was her idea? Why did the disciples object? Why was their objection not valid?

At the dinner-party Jesus is in the midst of those who believe Him to be the Messiah and who do not expect Him to die. To the woman's mind this was possibly something more than honor shown to a distinguished guest for the atmosphere is charged with Messianic expectation. It may have been a private anointing of Jesus for Messiahship, affectionately suggestive of the public Messianic recognition which she believes He will soon receive. But death is now so real to Jesus, and the grave so near, that this act seems to Him the beginning of the burial. The scene is a most dramatic exhibition of the contrast between Jesus' view of the future and that of His disciples, a contrast that has been several times made evident by Mark since 8:31 ff.

It would be interesting to trace the psychological history of Judas if we had sufficient data. Probably Jesus had Judas especially in mind on the occasions when He expressed solicitude for the Twelve. Read again Mark 8:15; 9:33-34, 43-50. Insincerity, ambition, jealousy were developing in him. At the dinner-party Jesus appears to Judas as a sad sentimentalist unable to talk about anything but dying, and encouraging extravagant attention from women. He lacks the sagacity and strength requisite for the administration of a great state. He lets the crowds go unorganized. He will never be able to give the things for which Judas cares most. Caiaphas, Anas, and the rabbis are practical enough to know how to win!

Personal Thought: "She hath done what she could." The mediocre man that does his utmost will live in the appreciative thought of God and man, and will be an inspiration to those he may not dream of influencing.

STUDY XX.—*The Last Week in Jerusalem (Continued)*

FIFTH DAY: At the Passover Supper Jesus Speaks of Treachery, and with Impressive Symbolism Suggests the Significance of His Death. Mark 14:12-26; Matt. 26:17-30; Luke 22:7-38

1. On the origin of the Passover read Ex. 12:1-28. Read Mark 14:12-16, which describes the preparations made for eating the Passover Supper. A room had to be secured in the city; a lamb had to be killed and prepared at the temple between three and five o'clock in the afternoon; wine, herbs and unleavened cakes were to be bought; and a compound of fruit and vinegar had to be prepared in which the unleavened cakes could be dipped. Notice the strange way in which Jesus proceeded to secure the room (vv. 12-15). Ten of the Twelve probably did not know where they were to meet until they were conducted to the place in the evening. Do you see any reason for such secrecy? Notice in Luke 22:8 that two of His most trusty disciples were sent on this errand. Does Luke 22:11-12 indicate that the man in whose house they were to meet was acquainted with Jesus? Read the far less vivid account in Matt. 26:17-19.

2. The state of apprehension in which Jesus had been all day became evident in the remarks which he made soon after the Passover meal began. Read Mark 14:18-21 and Luke 22:15. The flagrant character of the act is expressed in v. 18: the traitor is one of the Twelve, and one who eats with Jesus in the sacred relation of table companionship. Does the language in Mark tell who the treacherous apostle is? If two persons used one bowl in which to dip the pieces of unleavened bread, then the statement in v. 20 would have constituted a declaration. Or if three or four used the same bowl, the number of those suspected would be comparatively reduced. The conversation probably lasted at least some minutes, and various things were said by different persons. In the confusion, not everything that Jesus said to each would be heard by all. Read Matt. 26:21-25. Cf. Luke 22:21-23. The account in John's Gospel, 13:21-30, which is much more graphic, will be studied later. Was it too late for Judas to repent? That is, did Jesus make any appeal to Judas here?

Personal Thought: Jesus had chosen Judas of Kerioth because He saw in him real capacity for usefulness. The note of grieved friendship so distinctly heard here shows that Jesus had also loved him. This painful experience was a part of Jesus' suffering.

STUDY XX.—*The Last Week in Jerusalem (Continued)*

SIXTH DAY : At the Passover Supper Jesus Speaks of Treachery, and with Impressive Symbolism Suggests the Significance of His Death (concluded). Mark 14: 12-26; Matt. 26: 17-30; Luke 22: 7-38

1. At some time during the supper Jesus took unleavened cakes, blessed them impressively, and told His disciples to eat the pieces. Read Mark 14: 22. What did Jesus mean by calling the pieces His "body"? Remember that the fragments of the "body" of the Passover lamb were still upon the table. Remember what the significance of this "body" was to those who escaped from Egypt (Ex. 12). Read Matt. 26: 26. Note the three points of difference in Luke 22: 19.

2. Read Mark 14: 23-24. "Covenants," or contracts, were made binding by the putting of blood upon the contracting parties. Read Ex. 24: 4-8. This transaction in Exodus was regarded as the old covenant. A new covenant is spoken of in Jer. 31: 31-34. Read the passage and compare Heb. 8: 6-13. Jesus says, then, that in some sense His death serves to bring God and man together in a close and lasting relationship. Note the additional idea in Matt. 26: 27-28. Compare Luke 22: 20. The great question here is this: What bearing has the dying of Jesus upon the relationship between God and man? Or how are men better off because of the dying of Jesus? This question is discussed in the "Teaching of Jesus and His Apostles"; it is enough here to bring out the historic occasion. Read Mark 14: 25 and Matt. 26: 29. Jesus pledges Himself not to drink wine again until the Messianic banquet at which they will be present. The wine is called "new" because all things are new in the Messianic Kingdom. (Cf. Rev. 21: 1). How long a time did this probably seem to them likely to be? Was it probable that they thought at the time that a new ordinance was being established? If so, when would they naturally have observed it next? Before the Passover of the next year?

Where did the disciples probably suppose that they were going (v. 26)? Read Luke 22: 15-18, 24-30, which are peculiar.

Personal Thought: "He took a cup and gave thanks." He was able to give thanks over the emblem of His own suffering because He knew that His suffering would be productive of good to "many," and it may be because He had some deep sense of fellowship with the suffering heart of God.

STUDY XX.—*The Last Week in Jerusalem (Continued)*

SEVENTH DAY: Jesus Goes to Gethsemane. Mark 14:27-42;
Matt. 26:31-46; Luke 22:31-46

1. After chanting some of the Psalms with which the Passover Supper usually ended, they passed out into the night (Mark 14:26). It was probably a little before midnight. Here and there were groups of people who had finished the Paschal Supper and were now going to their lodgings. On the way occurred the strange conversation found in Mark 14:27-31. Read it. The foreboding of evil that had oppressed Jesus at the supper seems not to have left Him. What was Jesus' purpose in saying what He did in v. 28? V. 30 contains the most vivid statement of the nearness of the catastrophe that has yet been made. The dreaded event, whatever it may turn out to be, is finally at hand! What was Jesus' chief concern in these last moments of suspense? Read the parallel matter preserved by Luke in 22:31-38. Notice that Luke apologetically explains the astonishing lapse of Peter's loyalty which will soon be recorded (v. 31), and speaks appreciatively of his future relation to the other disciples (v. 32). He also emphasizes, as usual, Jesus' praying (v. 32). V. 36 is a figurative way of saying that danger is near. Two persons of the company, one of them Peter (John 18:10), and the other perhaps Simon, the revolutionary Zealot, exhibited daggers that they had concealed in their cloaks. Jesus could not take time to argue with them concerning His real meaning (v. 38).

2. They came soon to a garden, which was a favorite resting-place of Jesus and His friends on their way back and forth between Jerusalem and Bethany (John 18:1-2). It was called the "Garden of the Oil Press," and was probably an olive orchard. At the entrance He left eight of the Twelve and took the three upon whom He had been accustomed to place most dependence on with Him. In preparation for the next study read Mark 14:32-42 and Luke 22:39-46.

Personal Thought: "I made supplication for thee" (Luke 22:32). The memory of these words in after years must have been a grateful one to Peter. He was apt to go headlong in whatever direction he started. He was walking on the edge of a moral precipice that dark night and began to slip down into its abysmal depths, but he did not fall. Look back over your life to some of the times when you have been kept from permanent lapse of faith.

STUDY XXI.—*The Last Week in Jerusalem (Continued)*

FIRST DAY: Jesus Prays in Gethsemane. Mark 14 : 32-42 ; Matt. 26 : 36-46 ; Luke 22 : 39-46

1. Read again Mark 14 : 32-42. Why did Jesus leave the eight at the entrance to the garden (v. 32)? Why did He take the three with Him (v. 33)? For whom or for what were they to watch (v. 34)? They noticed from His appearance that He was passing through some experience of great dread and sorrow which He described to them as like death (vv. 33-34). If we could tell what occasioned this oppressive terror and sorrow of which Jesus spoke we should know the secret of this sacred experience. Answer as best you can the question: What was the cause of this powerful emotion? A question closely related to it is this: What did He pray to be spared if possible? That is, what were the "hour" and the "cup"?

As the three waited, they saw by the light of the Passover moon that Jesus repeatedly fell on the ground, and in the silence of the midnight hour they heard the words of His prayer (v. 36). Then they began to nod drowsily and were soon asleep. Why did Jesus address His reproach to Peter (v. 37)? Remember vv. 29-31. Notice His keen solicitude for His disciples in this hour of His own distress (v. 38). They ought to be preparing for the trial that is just before them, for although the spiritual part of the man is "willing," as Peter's recent protestations of loyalty show, the selfish lower nature, the "flesh," is weak in the presence of temptation. After the third period of prayer Jesus told them to sleep on; their obligation was discharged. The crisis had come and the time for preparation was over. The flaming torches of the approaching party could already be seen in the distance. Notice in vv. 41-42 how prominent in His mind was the thought of the treachery of the man He loved.

2. Read Luke 22 : 39-46, which has, as usual, peculiar matter. When He returned to the group of three the sweat was rolling from His face in great drops like the fast dropping of blood almost in clots from an open wound. What Lukan peculiarities appear in this account? The fact that the angel is said to have appeared "to Him" shows that the others did not see it. Jesus must have told them of it.

Personal Thought: "Pray that ye enter not into temptation." Prayer beforehand guards the soul against *entering into* temptation. It prevents temptation securing that initial hold upon one which is so likely to result in defeat.

STUDY XXI.—The Last Week in Jerusalem (*Continued*)

SECOND DAY: Jesus is Arrested. Mark 14 : 43-52 ; Matt. 26 : 47-56 ; Luke 22 : 47-53

According to John's Gospel (13:30), Judas left the room where the supper was being eaten before the rest did. He probably hurried away to the priests, and conducted a party back to the place where he had just left Jesus. The place had been selected with such precaution (Mark 14:12-26) that he had not been able earlier to tell the priests where they could find Jesus. When the party arrived they found that Jesus had already gone. By inquiring from the servants about the house, or perhaps solely through Judas' surmise (John 18:2), they hurried on to Gethsemane. There they found Jesus and the disciples just at the end of Jesus' period of prayer.

The different accounts mention as members of the arresting party a somewhat miscellaneous company sent out by the Sanhedrin, among whom were priests, members of the temple police force, and Roman soldiers with their commanding officer. Let your imagination produce for you the scene in the garden—the moonlight, the flaring torches, the tensely eager forms moving about among the lights and shadows under the trees. Read Mark 14:43-52. Notice the way in which Judas is described. Why did Judas caution them to lead Jesus away "securely" (v. 44)? Did he fear resistance? Note the marginal reading "kissed much," or repeatedly. Jesus specially protested against their coming armed with clubs and daggers as though He were a desperate character (v. 48). Why did they come so armed? Why did the disciples abandon Him? That is, what explanation would they have given if questioned a few moments later?

It is sometimes surmised that the young man mentioned in vv. 51-52, was the son of the householder in whose house Jesus had eaten the Passover Supper, and that after the arresting party had appeared at the house he had hurried on to warn Jesus. It is also sometimes further surmised that he was Mark.

What new matter in Matt. 26:47-56? And in Luke 22:47-53? Note Luke's omission of the cowardly conduct of the disciples.

Personal Thought: Jesus' self-restraint in prayer (Matt. 26:53) is noticeable. He could have had twelve legions of angels in place of the twelve cowardly apostles, if He had prayed for them. Before we can be largely trusted with prayer-power we must learn when not to use it, as well as when to use it.

STUDY XXI.—*The Last Week in Jerusalem (Continued)*

THIRD DAY: Jesus is Tried and Condemned to Death by the Sanhedrin. Mark 14 : 53-65 ; Matt. 26 : 57-68 ; Luke 22 : 54, 63-71

1. It was evidently the purpose of the Sanhedrin to arrest Jesus at a time when His followers were scattered all over the city eating the Passover Supper, and then to hasten through the trial and execution before any report of what was going on could be circulated through the city. They hurry Him from the garden to the High Priest's residence, where members of the Sanhedrin, previously warned, assemble quickly, ready to begin proceedings immediately. The Sanhedrin was the highest Jewish court. Arrayed against Jesus on this awful night were the ecclesiastical hate, the religious bigotry, the political unscrupulousness of one of the most intense races of the world. The president of the Sanhedrin at this time was the high priest, Joseph Caiaphas, son-in-law of the old head of the high priestly family, Annas, himself an ex-high priest and still the most influential member of the family. Read Mark 14 : 53-64.

There were three stages in the trial. The first is described in vv. 55-59. What was the charge made against Jesus in this stage of the trial? Was there any ground for it? Had what was said in chapter 13 leaked out through Judas? Cf. also John 2 : 18-19. They were not able to secure evidence that Jesus had claimed to be the Messiah, for this could have been secured only in the inner circle of His followers where they could not easily get witnesses. Judas had perhaps told them what he had heard Jesus say about His Messiahship, but more than one witness was necessary for conviction. They could not search for witnesses beforehand in the inner circle without betraying their purpose to arrest Jesus, which they wished to conceal. It may be, too, that they preferred, if possible, to convict Him on some less dignified and more popularly offensive charge than that of being a Messianic aspirant. A Messianic aspirant who proposed to burn the temple would be recognized as a monstrosity even by those who had been His most ardent supporters.

The second stage of the trial is described in vv. 60-61a. The high priest feels that valuable time is being wasted. What takes place, therefore, in this stage? The prosecution seems likely to break down entirely and not to be able to do anything with Jesus after having proceeded so far successfully.

The third stage is described in 61b-64. The thought that has been uppermost in all their minds, though they have not mentioned it, is now expressed. What is the mode of procedure in this stage? What does Jesus mean by the admission in v. 62? The violent bitterness which had developed during the last few months is seen in the fact that even these dignified members of the court spit upon Jesus, and the sheriffs attack Him with personal violence (v. 65).

2. Read carefully the account in Matt. 26 : 57-68. Read Luke 22 : 54-71, noticing that Luke transfers the trial to the early hours of the morning after the personal abuse to which Jesus was subjected (vv. 63-65). Mark and Matthew hint that there was a more formal session after daylight (Mark 15 : 1; Matt. 27 : 1). Very likely in this second session there was a brief, formal ratification of what had been informally done in the night. Perhaps some rule of the court required that such sentences be passed in the daytime.

If we suppose that the statements made in the Talmud regarding the proper procedure of the Sanhedrin were not ideal, but were actually followed in the time of Jesus, certain serious irregularities occurred in this trial. See Edersheim, *Life of Jesus the Messiah*, Vol. II, page 556.

Personal Thought : Jesus said : "Ye shall see the Son of Man sitting at the right hand of power and coming with the clouds of heaven." It seemed an absurd thing for a man to say who had been abandoned by His most trusted friends, and now stood apparently absolutely without resources before an irresistible and unscrupulous court. They were judging Him; but Jesus assured them that He would judge them in God's great day. They could even spit on Him and slap Him, but when they had exhausted these and other expressions of their spite, He could rise high above every abuse and judge them by the simple, majestic power of His personality. On the small scale of our lives it is also true that if a man simply succeeds in being what he ought to be, he will surely overcome, and judge every malicious attack, no matter how overpowering it may seem at the time. The problem is simply to be steadily and quietly, by the grace of God, what one ought to be.

STUDY XXI.—*The Last Week in Jerusalem (Continued)*

FOURTH DAY: The Leading Man of the Inner Circle Denies all Connection with Jesus. Mark 14 : 54, 66-72 ; Matt. 26 : 58, 69-75 ; Luke 22 : 55-62

Peter had not run far into the shadows before, finding that he was not pursued, he began to reflect upon the scandal of abandoning Jesus after having made such violent protestations of fearless loyalty (cf. Mark 14 : 27-31). It would be interesting to know how Peter's mind worked each quarter hour during the time between midnight and morning. We know that he plucked up courage to follow into the open court of the high priest's residence, in one of the rooms opening upon which Jesus was being tried. In this open court he joined a group of sheriffs and servants that were warming themselves in the chill air of the early morning about the brazier. The paved open court was a few steps lower than the room opening upon it (v. 66). Why did Peter go to the high priest's residence? Notice the three hearings that Peter had—for a man was being tried in the open court that night as well as in the Sanhedrin. Read Mark 14 : 54, 66-72.

When had the servant girl probably seen Peter with Jesus (v. 67)? This question frightened Peter, and he slipped away into the dark passage leading from the open court to the street (v. 68). V. 69 reads as though it was the same maid that again noticed Peter. He had drifted back again to the fire in the center of the court, and was talking with some of the group, when his queer Galilean brogue was noticed (v. 70). What was Peter afraid of? The extreme agitation under which Peter was laboring is evident from v. 72.

Read Matt. 26 : 58, 69-75, looking for new details. Read also Luke 22 : 55-62. The room where Jesus was being tried seems to have commanded a view of the open court so that Jesus could see Peter (v. 61). John 18 : 15-18, 25-27 adds some interesting details. The fact that probably a good many noticed Peter and spoke of him would account for the different representations in these narratives.

Personal Thought: "The Lord turned and looked upon Peter" (Luke 22 : 61). One's situation is similar to that of Peter when to admit that he is a Christian contrasts him unpleasantly with those who are not. That which keeps a person true in such a situation is to realize how Jesus feels about disloyalty. When you find yourself tempted to conceal or obscure the fact that you are a Christian, imagine Jesus visibly present and looking you in the eye.

STUDY XXI.—*The Last Week in Jerusalem (Continued)*

FIFTH DAY: The Roman Procurator Ratifies the Death Sentence.
Mark 15 : 1-15 ; Matt. 27 : 1-26 ; Luke 23 : 1-25

The death sentence voted by the Sanhedrin could not be executed until confirmed by the Roman procurator. As soon as it was early morning, the sheriffs and leading priests of the Sanhedrin took Jesus to the procurator's residence. The procurator at this time was Pontius Pilate, who held office A.D. 26-36. He appears in other notices of him to have been harsh and arbitrary, but he had a restless, passionate people to deal with. His personal character will become more evident in Part II.

The procurator either regularly held early office hours, or came early to his office by special appointment with the priests and rabbis on this eventful morning. Mark's account of what took place is brief, but vivid. Two entirely distinct companies met before the procurator's residence that morning. One of them had Jesus in charge, and the other came up from the city to make the annual petition for the release of some prisoner. Pilate hoped for a time that this chance meeting of the two companies might prove a happy way out of the situation. Read Mark 15 : 1-15. Can you tell from this narrative whether Pilate had previously known about Jesus? The phrase "King of the Jews" emphasizes the political side of Messiahship, and was therefore likely to be more effective with the procurator than the phrase "Son of God," the religiously suggestive phrase used in the trial before the Sanhedrin. In what spirit does Pilate make the remark in v. 2? Cf. Luke 23 : 1, 5 in order to see what some of the "many things" mentioned in v. 3 were. What occasion had the priests for "envy" (v. 10)? So far as you can judge from Mark's account, what would Pilate probably have answered if some of his Roman friends had asked him later in the day what he thought of Jesus? What would he have said if they had asked him why he ratified the Sanhedrin's sentence? The relation of Pilate to Jesus is far more distinctly brought out in John's Gospel and will be more carefully studied in Part II.

Personal Thought: The personality of Jesus is one that compels moral issues. No one was ever long in His presence without finding himself obliged to take a definite position. He was so pronounced a character that even when He said almost nothing people were fairly compelled to be either for or against Him.

STUDY XXI.—*The Last Week in Jerusalem (Continued)*

SIXTH DAY: The Roman Procurator Ratifies the Death Sentence (concluded). Mark 15:1-20; Matt. 27:1-31; Luke 23:1-25

1. Read Matthew's account of the examination before the procurator, 27:2, 11-26, and note the two new features in vv. 19, 24-26. It is like Matthew to bring to light a contrast that shows clearly the bitter, implacable hate of the priests and rabbis. The message which came to the procurator from his wife shows that at least the procurator's wife, and probably the procurator himself, had known something about Jesus before. Perhaps His fame during the last few months had attracted the procurator's attention; perhaps the priests had recently tried to prejudice him against Jesus.

2. Read Luke 23:1-25, noticing its emphasis on the Galilean aspects of the case. Review the notices of Herod found in Mark 6:14-29; Luke 13:31-36. Describe in a sentence or two what Herod would probably have said in inviting a friend to be present at the hearing which he was about to give Jesus. What would he have said to such a friend after the hearing? Why did Jesus remain silent? Herod was pleased by Pilate's recognition of his rights. The joke that Herod made of the case (v. 11) served to put the men in a good humor and end some petty quarrel (v. 12).

3. Finally Pilate ratified the Sanhedrin's sentence, and gave Jesus to the soldiers for the horrible scourging on the bare back that preceded execution. While preparations were being made for the execution, Jesus was left to be the victim of the brutal horseplay of the soldiers in the barracks. It was a huge joke to sport with a "king," and it called together the entire cohort. An old cloak whose color suggested the royal purple, and which had been cast off by some of the officers, was thrown over Jesus' shoulders; a rude wreath of thorn twigs served for a crown; a reed served as a royal sceptre, and then the fun went furiously on. Read Mark 15:16-20 and Matt. 27:27-31.

Personal Thought: All unprejudiced persons with whom Jesus came in contact recognized His innocence. The only charge that His enemies could finally prove against Him was that He claimed to be the Messianic Son of God. On that charge Jesus still stands at the bar of the world's judgment. He has elected to let this question stand for everyone to answer: Is this the Messianic Son of God?

STUDY XXI.—*The Last Week in Jerusalem (Continued)*

SEVENTH DAY: The Fate of the Betrayer. Matt. 27:3-10

During that historic night a tragedy was being enacted in another man's heart. It does not appear whether Judas was present at the trial before the Sanhedrin, ready to be witness as well as betrayer, or not, but from some point he watched the proceedings, and when he saw that Jesus was sentenced, the blackness of his act appalled him. Read Matt. 27:1-10. Does Judas appear to have thought that his confession would in any way serve to secure a reversal of the sentence? It may be worth while to spend a moment inquiring why Judas regretted his action. How had his view of Jesus changed since three or four days before when he had offered to betray Him? Did the sentence which Luke, with his special sensitiveness to the pathetic, records in 22:48 ring in the ears of Judas? Had there been anything in Jesus' treatment of Judas that night, or in Jesus' conduct in general, that made Judas regret his action? Judas had probably been paid off as soon as Jesus was arrested, but the coins hurt his hands, and apparently he desperately broke into the priest's court, where he had no right to be, and threw them on the pavement for the priests to pick up. This incident is congenial to Matthew because it brings out in a strong light the hard, bitter spirit of the priests and rabbis. Note also the characteristic peculiarity in vv. 9-10. This quotation is not found in Jeremiah, but in Zechariah 11:13, and its ascription here to Jeremiah has occasioned much discussion.

Read another account of this incident in Acts 1:18-19. So far as the manner of death is concerned, it is often said that Judas may have hung himself and by the breaking of the rope have experienced what is described in Acts. The language in Acts indicates that he was a heavy man. The field might have been called "Blood-Field" for more than one reason.

Personal Thought: Judas had probably had a line of reasoning by which he justified himself for earning money by being disloyal to Jesus. But the quiet, unswerving honesty and good-will of Jesus during the hours of that night were like the white light of the judgment falling upon his black deed and exposing it in all its hideousness. Any professing Christian who earns money in a way that involves disloyalty to Jesus Christ will one day see that his deed is also a black one, though he may speciously justify it now.

STUDY XXII.—*The Last Week in Jerusalem (Continued)*

FIRST DAY: Jesus is Executed. Mark 15 : 21-41 ; Matt. 27 : 32-56 ;
Luke 23 : 26-49

Preparations were quickly made for the execution. A small procession, the central figures in which were Jesus and two brigands who happened to be ready for execution that morning, started from the barracks for the usual place of execution outside the city. A captain and four soldiers were appointed to execute the criminals. Mark 8 : 34 reads as though the criminals usually carried their own crosses to the place of execution. According to John 19 : 17, Jesus started with His cross, but according to the Synoptic Gospels, He did not carry it all the way. Just outside the city His strength gave way. Consider what Jesus had endured, not only of physical suffering, but also of mental strain in Gethsemane and later, within the last twelve hours. An able-bodied man from North Africa, either a Pass-over pilgrim lodging outside the city, or a permanent resident of Jerusalem originally from North Africa, was impressed into the service. He naturally became a famous man among the early Nazarenes because of this circumstance, and two of his sons were evidently well known in the circle for which Mark's Gospel was written. If this circle was connected with Rome, as tradition represents, there is possibly some significance in Rom. 16 : 13. Read Luke 23 : 26-31 and note two characteristics of Luke.

On a skull-shaped mound the procession stopped, and drugged wine, provided according to tradition by a society of benevolent Jerusalem ladies, was offered to the prisoners to stupefy them. Then, at about nine o'clock the horrible execution began. The cross seems usually to have been laid on the ground while the prisoner, struggling and cursing, was nailed to it. Then the cross was set up in a hole in the ground. The victim's clothes belonged to the soldiers who performed the execution. Over the head of the condemned man was placarded the crime for which he was suffering. Read carefully Mark 15 : 21-26 and Matt. 27 : 33-38. Why did Jesus refuse the myrrhed wine? Read also Luke 23 : 33-34.

Personal Thought: The moments of a man's greatest influence are apt to be the moments when, in spite of great provocation, he is seen to retain his self-control, or when in great sorrow he is seen to retain his faith—the moments when he resists great temptation. Think of your temptation as your great opportunity.

STUDY XXII.—The Last Week in Jerusalem (Continued)

**SECOND DAY : Jesus is Executed (continued). Mark 15 : 21-41 ;
Matt. 27 : 32-56 ; Luke 23 : 26-49**

What hint is there in Mark 15 : 29 as to the publicity of the execution? Read vv. 29-32 and note the four classes of persons who jeered at Jesus on the cross. How came those who were passing by to think that Jesus had wished to destroy the temple, since this was not the crime described on the tablet above His head? (Cf. 14 : 56-58). It is easy to see how such a report would enrage the people. Imagine the priests and rabbis walking about the cross, gloating over the success that they have so long planned. "He proposed to bring Messianic salvation to the nation, but He cannot even save Himself!" (v. 31). Read also Matt. 27 : 39-44 and Luke 23 : 35-38. Read Luke 23 : 39-43, in which is preserved a most interesting circumstance. The two brigands talk like Jews rather than foreigners. As the day wore on it became evident that the two brigands were really men of very different character. The question to answer is: What did the better man of the two think of Jesus? He cannot have believed Him to be the Messiah, for even the apostles abandoned the theory of His Messiahship and His Kingdom as soon as they saw Him crucified. He had probably been profoundly impressed by Jesus' behavior. He had seen Jesus pray for the soldiers as they fastened Him to the cross. He had noted that Jesus did not shout down angry curses at the priests and rabbis jeering about His cross. The soul of the brigand was touched, and he began to feel good-will toward his strange neighbor on the cross. Jesus probably seemed to him a good man of ill-balanced mind, who was possessed by the delusion that He was the Messiah. Therefore, with a kind of grim, but thoroughly kindly, humor, he turned his head toward Jesus and said: "When you get your kingdom remember me!" Jesus, who saw in this expression of good-will the essential, though feeble, beginnings of real faith, assured him that they would be together in Paradise, the blessed part of Hades, before the day closed.

Personal Thought : "I, if I be lifted up from the earth, will draw all men unto myself" (John 12 : 32). This drawing power began to manifest its influence in its effect upon Jesus' neighbor on the cross. Jesus reached out eagerly in spirit, as He could not in body, to grasp this first-fruits of His sacrifice.

STUDY XXII.—*The Last Week in Jerusalem (Continued)*

THIRD DAY; Jesus is Executed (continued). Mark 15 : 21-41;
Matt. 27 : 32-56 ; Luke 23 : 26-49

From noon until three o'clock a cloud settled over the country, producing an awe-inspiring darkness that seemed all the more impressive afterwards when the true character of the figure on the central cross was realized. At three o'clock Jesus uttered the first words of Psalm 22, a Psalm the whole of which had probably been in His mind for months and which had been freshly suggested to Him by the jeers of the rabbis (Matt. 27 : 43 ; Ps. 22 : 7-8). There may be in these words some deep theological meaning, or it may be that they simply indicate that the picture painted by the entire Psalm was in Jesus' mind. Read the entire Psalm, and then read Mark 15 : 33-41.

When some men standing near the cross heard Jesus cry "Eloi, Eloi" they understood Him to call for Elijah. This misunderstanding seems to indicate that they were Greek-speaking Jews, of whom there were always many in Jerusalem, and especially large numbers at the Passover seasons. One of them, asking permission of the soldiers in charge, dipped a sponge in a pot of sour wine belonging to the soldiers, fastened it to a reed, and put it to the lips of Jesus. His purpose seemed to be to strengthen Jesus for further petition to Elijah. Jesus then uttered a great cry of agony, and suddenly died.

It was afterward learned, perhaps through some of the converted priests (Acts 6 : 7), that a marvelous phenomenon occurred in the temple that afternoon. The heavy curtain between the inner and outer rooms fell apart, the rent beginning at the top.

The captain in charge of the execution (v. 39) caught up the phrase, "Son of God," from the priests and rabbis about the cross, but interpreted it in the Roman sense of a demigod.

The women were standing afar off, out of reach of the insults of the soldiers, and at a modest distance from the naked bodies of the victims.

Personal Thought: "If thou art the Son of God, come down from the cross" (Matt. 27 : 40). Two conceptions of power stand out here. The one, represented by the priests and rabbis, calls upon the possessor of power to avoid suffering for others ; the other, represented by Jesus, calls upon him to show his right to power by using it for others. The first conception is apparently triumphant in the foreground here, but the latter is steadily driving it into the background.

STUDY XXII.—*The Last Week in Jerusalem (Continued)*

FOURTH DAY: Jesus is Executed (concluded). Mark 15: 21-41;
Matt. 27: 32-56; Luke 23: 26-49

1. Read Matt. 27: 45-56, looking carefully for any circumstances not mentioned in Mark. The word "Eli" (v. 46) is Hebrew, while "Eloi" in Mark 15: 34 is Aramaic, the Hebrew dialect spoken in Jesus' time. What is your opinion regarding the significance of the words in v. 46? What is it for God to "forsake" a man? Did Jesus feel that God was displeased with Him?

The action of the man who proposed to give Jesus the sponge of sour wine may have been regarded by different persons about the cross in the two ways described in Matthew and Mark.

2. Read Luke 23: 44-49. The crucifying of so gracious and glorious a person as Luke has pictured Jesus to be seemed especially horrible to the devoutly æsthetic spirit of Luke. This is evident in vv. 27 and 48, both of which are peculiar to Luke.

Personal Thought: "All His acquaintance, and the women that followed with Him from Galilee, stood afar off seeing these things" (Luke 23: 49). Jesus was alone at the center of suffering and all His friends could only stand dumbly watching on its far circumference. We feel to-day that we cannot yet penetrate to the real cause of Jesus' suffering. Evidently what killed Him was not the wounds in His hands and feet, which would not be fatal. The crucified were said often to have lived for days and finally to have died of starvation. Jesus died in a few hours. The intense mental distress beginning in the garden of Gethsemane, and reaching its climax in the great cry of agony at the last moment, seems to have been the real cause of His death. It is the source and character of this intense mental distress that constitutes the mystery of this great event. The two characteristics of Jesus that have come out most clearly in the Gospel narrative have been His passionate interest in men, and His sense of being the only one who could show men how the invisible Father feels (Matt. 11: 27). This deadly agony, then, it would seem must have been caused in some way by the sin of the men He loved, and must be viewed as a revelation of what goes on in the unseen heart of the Heavenly Father. How this unveiling of the eternal heart of God in the historical phenomenon of the death of Jesus is related to the saving of men is the problem that human thought is not yet able fully to solve.

STUDY XXII.—*The Last Week in Jerusalem (Continued)*

FIFTH DAY: The Seven Words on the Cross.

The cross of Jesus has become so significant in the religious thought of the world that it may be well to listen for a moment to the words spoken by Jesus in His agony on the cross. They are the so-called "Seven Words."

"Father, forgive them for they know not what they do" (Luke 23:34).

"To-day shalt thou be with me in Paradise" (Luke 23:43).

"Woman, behold thy son!" "Behold thy mother!" (John 19:26-27).

"My God, my God, why hast thou forsaken me?" (Mark 15:34).

"I thirst" (John 19:28).

"It is finished" (John 19:30).

"Father, into thy hands I commend my spirit" (Luke 23:46).

Answer carefully these questions: If you had only these words to judge by, what kind of person would you conceive Jesus to be? What could a person learn about God in these seven words? What do they show regarding Jesus' relation to God? How do they represent Jesus to have felt about men?

Personal Thought: In the midst of His physical pain and mental distress Jesus seemed to be chiefly thoughtful of others: the soldiers that nailed Him to the cross; the mother that He had so long supported; the awakening heart of the brigand on the neighboring cross; His mission to men. This could only be because the habit of His life was to take account of others.

STUDY XXII.—*The Last Week in Jerusalem (Continued)*

SIXTH DAY: The Burial of Jesus. Mark 15:42-47; Matt. 27:57-61; Luke 23:50-56

1. The trial and death of Jesus frightened away from Him some who might have been expected to stay faithfully by Him, but it brought others who perhaps wished to atone for their past timidity out into the open. Among these were two members of the Sanhedrin. Read Mark 15:42-47 (cf. John 19:39) with careful attention to details. According to Jewish usage, bodies might not remain unburied over the Sabbath (v. 42). Why was the councillor's visit to the procurator a "bold" one (v. 43)? It was an unheard of thing that a crucified man should die so soon, and the procurator could not believe the report of Jesus' death until he had interviewed the captain who superintended Jesus' execution (vv. 44-45). Joseph stopped in the bazaar on his way from the procurator's office and bought burial linen. Then with his own hands he took Jesus' body down from the cross and placed it in a burial chamber cut out of the rock, and rolled a large, solid, wheel-shaped stone across the low doorway (v. 46). Two women, weary with the day's weeping, watched the proceedings (v. 47). What would Joseph probably have said of Jesus if some friend had asked him who He was?

2. Read Matt. 27:57-61, and note several items of additional information.

3. Read Luke 23:50-56 very carefully, noting any peculiarities. Anticipating the study of Part II, read John 19:38-42.

4. Matthew adds a characteristic paragraph relating to the action of the priests and rabbis. Read Matt. 27:62-66.

Personal Thought: "So they went and made the sepulchre sure, sealing the stone, the guard being with them" (Matt. 27:66). The victory of the powerful priests and rabbis seemed complete. They had held their popular rival up on a cross in naked shame before His frightened followers for six hours, and now before the sealed door of the dead man's tomb, the relentless hate of the Jew and the invincible power of the Roman were standing on guard. It would seem that the end had come. And yet, here are we, living nineteen hundred years afterward, of another race, on another continent, calling this dead man Lord and trying to do His will.

STUDY XXII.—*The Last Week in Jerusalem (Continued)*

SEVENTH DAY: The Arrest, Trial, and Execution of Jesus, According to John's Gospel. John 18-19

The life of Jesus according to John's Gospel will constitute the subject of Part II, but it may be well to read rapidly at this point chapters 18-19 while the Synoptic narrative is held freshly in mind.

Personal Thought:

" Were he divine, and maker of all worlds,—
The Godhead veiled in suffering, for our sins,—
An unimagined splendor poured on earth
In sacrifice supreme,—this were a scene
Fit for the tears of angels and all men.
If he were man,—a passionate human heart,
Like unto ours, but with intenser fire,
And whiter from the deep and central glow;
Who loved all men as never man before,
Who felt as never mortal all the weight
Of this world's sorrow, and whose hand
Upstretched in prayer did seem, indeed, to clutch
The hand divine; if he were man, yet dreamed
That the Ineffable through him had power—
Even through his touch—to scatter human pain
(Setting the eternal seal on his high hope
And promised kingdom); were he only man,
Thus, thus to aspire, and thus at last to fall!
Such anguish! such betrayal! Who could paint
That tragedy! one human, piteous cry—
"Forsaken!"—and black death! If he were God,
'T was for an instant only, his despair;
Or were he man, and there is life beyond,
And, soon or late, the good rewarded are,
Then, too, is recompense.

But were he man,
And death ends all; then was that tortured death
On Calvary a thing to make the pulse
Of memory quail and stop."

RICHARD WATSON GILDER, *In Palestine.*

STUDY XXIII.—*The Resurrection*FIRST DAY: *The Resurrection of Jesus, According to Mark.*
Mark 16

The women, weary with watching the cross all day, noted with intense interest what the stranger Joseph did with the body of Jesus. Then as the sun set and the sacred Sabbath began, they went away to the place where they had secured lodgings for the week. All the next day they rested, but when at sunset the Sabbath ended and the bazaars opened, they bought spices with which to prepare the body of Jesus for burial, as there had not been time or opportunity to do on the day of the crucifixion. Then they waited for the next day to dawn. Read Mark 16: 1-8 with active imagination, picturing the women hurrying past the scene of the crucifixion in the twilight of the early morning, anxiously wondering how they could gain access to the body in the closed burial chamber. The burial chamber was probably high enough for a tall man to stand erect in, although the door was low enough to be covered by a stone rolled across it. A ledge of native rock had been left on at least three sides of the chamber about the height of a seat, and slightly concave, on which dead bodies might be laid. On this ledge, at the right of the doorway, a "young man" was seen sitting ready to deliver the wonderful message which has never ceased to thrill the hearts of men. Why is it the women instead of the disciples that prepare the body of Jesus for burial? Do the women believe Him to have been the Messiah? Why does the young man make special mention of Peter (v. 7)? Do you see any advantage in going back to Galilee for an interview with them (v. 7)?

Personal Thought: "Behold the place where they laid Him!" These words were spoken from the standpoint of heavenly amazement. This young man from the other world sees all the events of the last few days from the standpoint of heaven, and on this first opportunity to talk with mortals about them he cannot quite confine himself to the simple message which Jesus, in anticipation of the women's visit, had given him. He must betray the heavenly amazement which fills his mind. "Behold the place where they laid Him!" The heavenly standpoint gains ground with every successive year, as generation after generation, with unabating reverence and wonder, travel across continents and oceans to see the place where they laid Him.

STUDY XXIII.—The Resurrection

SECOND DAY: The Resurrection of Jesus, According to Mark
(concluded). Mark 16

Attention is now quite generally called to the fact that the paragraph Mark 16: 9-20 does not appear in the two oldest Greek manuscripts. It is thought by many scholars not to be of a piece with the rest of the Gospel. The principal points usually urged in favor of the view that these verses were not originally a part of the Gospel are these: (1) A vivid, detailed narrative breaks off at a most interesting point in v. 8, and is followed by a brief summary barren of all details. The way in which the narrative might naturally be expected to proceed is seen in Matt. 28: 8-10 and Luke 24: 7-11. (2) The promise of a meeting in Galilee (v. 7) finds no fulfillment as it does in Matthew. (3) Mary Magdalene is described in v. 9 ("out of whom He cast seven devils") as though introduced into the narrative for the first time, although the preceding section mentions her among the women who went to the tomb (v. 1). (4) The mention of the first day of the week in v. 9 would be quite unnatural if this section were a part of the preceding, for the author has already stated in v. 2 that the visit to the tomb occurred on that day. (5) The paragraph contains verbal peculiarities more evident in the Greek than in the English, which distinguish it from the rest of the Gospel. Read the paragraph. Why the Gospel should end abruptly with v. 8, in case vv. 9-20 were not a part of the original Gospel, or what became of the original ending if there were one, are questions not very satisfactorily answered.

If you endeavor to analyze the emotions of the disciples (v. 10), over what are they probably mourning? "Believe" what (v. 16)? That is, what is the gospel? It seems hardly probable that the words ascribed to Jesus in v. 18 were regarded by the compiler of this section as a promise that all Christians should be poison-proof. He probably thought of the words as finding an illustration in such special instances as Acts 28: 1-6.

Personal Thought: Vv. 19-20 express the experience of the church in all the centuries. Men go here and there preaching the good news of opportunity to enter the large and enduring life of the Kingdom through accepting Jesus Christ as Lord. With these men their invincible Lord at the center of power in the universe cooperates. Signs follow: men stop cursing and begin to pray; drunkards become sober men; selfish men begin to feel an interest in others.

STUDY XXIII.—THE RESURRECTION

THIRD DAY: The Resurrection of Jesus, According to Matthew.
Matt. 28

Read first Matt. 28: 1-8, which is parallel to Mark 16: 1-8, looking for new information.

Read vv. 9-10. This is not the first appearance, as will be seen later in the study of John's Gospel. What thought appears to be uppermost in the mind of Jesus after His resurrection?

Read vv. 11-15, and note the characteristic peculiarity of Matthew contained in them. This explanation of the resurrection of Jesus was probably current among the enemies of early Christianity, and has sometimes reappeared since. At present, even those who do not accept the resurrection, generally discard this explanation as an impossible one. The whole character of the early church makes it evident that its founders could not have been guilty of this fraud.

Read vv. 16-20, which quickly transfer the scene to the northern province and to a time some days or weeks later. It is not necessary to suppose that only the eleven were present, and the statement that "some doubted" (v. 17) seems to indicate that others were present. Perhaps this may even have been the large meeting of five hundred in which Jesus appeared, according to 1 Cor. 15: 6. Read vv. 18-20 with especial care. What is meant by the last half of v. 18? That is, what may we suppose would have been an instance of the exercise of Jesus' "authority" in heaven? What is it for Him to have "authority" on earth? What is the force of "therefore" (v. 19)?

Personal Thought: "And Jesus came unto them and spake unto them, saying, All authority hath been given unto me in heaven and on earth. Go ye, therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost: teaching them to observe all things whatsoever I commanded you: and lo, I am with you all the days, even unto the consummation of the age." Persons in fellowship with the Spirit of Jesus are to bear the commands of Jesus to all nations. It is an authoritative Lord whose ambassadors we are. We are not begging men to do our Lord a favor by becoming His disciples, but we go to acquaint them with the commands of one who has authority in heaven and earth. We have no spirit of arrogant authority ourselves for we are ourselves obeying Him. We simply urge others to join us in obeying the commands of Jesus Christ.

STUDY XXIII.—The Resurrection

FOURTH DAY: The Resurrection of Jesus, According to Luke.
Luke 24

1. Read Luke 24: 1-12, noting any new information. Especially note the attitude of Luke to Peter. There are always many sides to an event with which many persons are connected. Each actor sees it from the angle of his own personal relation to it. There must have been many disciples closely connected with the appearances of Jesus after His resurrection—the women, the eleven, “all the rest” (Luke 24: 9), besides the Roman guard and the miscellaneous spectators. It is to be expected, therefore, that in different accounts different circumstances would come to light.

2. Read next Luke 24: 13-35, the beautiful narrative preserved by Luke alone describing the experience of two who seem not to have been apostles, although closely connected with the apostolic company (v. 33). It is like Luke to feel specially interested in the experience of these two comparatively obscure men, and to show how graciously Jesus honored them with a special interview. It would be interesting to know the previous history of these two men, and what it was in their situation that made Jesus single them out for so signal a manifestation of His favor. In the crowded condition of the city and its suburbs these two men had been obliged to find lodgings some seven or eight miles out of the city (v. 13), or possibly they were residents of this village and belonged to the Judean contingent of Jesus' following.

Imagine some of the things that they were saying to each other (vv. 14-15). Just how much of what had happened in the early morning hours of that day did they know? What had been the view of Jesus held by these two men before His execution? What was it now? When the stranger began to cite from memory the Messianic passages in Moses and the prophets and to advocate the novel idea that the Scripture predicted a suffering Messiah, the two men must have thought that they had fallen in with some great rabbi, and yet a rabbi utterly different from most of his class. When they saw that their village was not His destination, they urged Him to spend the approaching night with them. Doubtless they wished to know more of this novel interpretation of the scriptures.

Personal Thought: “Abide with us: for it is toward evening, and the day is now far spent.”

- “ Abide with me ! fast falls the eventide,
The darkness deepens—Lord with me abide !
When other helpers fail, and comforts flee,
Help of the helpless, O, abide with me !
- “ Swift to its close ebbs out life’s little day ;
Earth’s joys grow dim, its glories pass away ;
Change and decay in all around I see ;
O Thou who changest not, abide with me !
- “ Not a brief glance I beg, a passing word,
But as Thou dwell’st with Thy disciples, Lord,—
Familiar, condescending, patient, free ;
Come, not to sojourn, but abide, with me !
- “ Come not in terrors, as the King of kings,
But kind and good, with healing in thy wings,—
Tears for all woes, a heart for every plea ;
Come, Friend of sinners, and abide with me !
- “ I need Thy presence every passing hour ;
What but Thy grace can foil the Tempter’s power ?
Who like Thyself my guide and stay can be ?
Through cloud and sunshine, O, abide with me !
- “ I fear no foe, with Thee at hand to bless ;
Ills have no weight, and tears no bitterness.
Where is Death’s sting ? Where, Grave, thy victory ?
I triumph still, if Thou abide with me !
- “ Hold Thou Thy cross before my closing eyes !
Shine through the gloom, and point me to the skies !
Heaven’s morning breaks, and earth’s vain shadows flee ;
In life, in death, O Lord, abide with me ! ”

HENRY F. LYTE.

STUDY XXIII.—The Resurrection

FIFTH DAY: The Resurrection of Jesus, According to Luke (concluded). Luke 24

1. As the men sat down to break bread together, the stranger assumed the authority of host, broke the bread, blessed it, and served it to them. This unexpected action made them look at the stranger with surprise, and while they gazed intently at Him watching Him perform the act they had so often seen Jesus perform, the spell was broken and they saw that the mysterious rabbi was no other than Jesus Himself. While they looked He disappeared. They would not keep their discovery to themselves even over night, but hurried back to Jerusalem. As they opened the door of the room where the Jerusalem company was gathered, they were greeted with the cry, "The Lord is risen. He hath appeared to Simon!" Then they told their story (vv. 33-35). What do you imagine to have been the nature of Jesus' interview with Peter?

2. The apostolic company was now in a state of excitement. The women, Peter, and last of all these two men from Emmaus had all caught glimpses of Jesus, and yet this seemed to the others incredible. Read Luke 24: 36-43. Jesus possessed a body completely responsive to His spirit. It could be made visible or invisible at His spirit's will, and could apparently pass through space as quickly as His spirit willed to have it. At the same time it could eat food if His spirit willed to have it, and it bore the marks of crucifixion. It seems to be from such phenomena that Paul derived, in part at least, his conception of a spiritual resurrection body (I Cor. 15: 35-53).

3. In v. 44 begins a paragraph summing up the final message of Jesus to His disciples. Read vv. 44-53. Fuller details are given in Acts 1: 1-11. Exactly what was the message that they were to bear to the nations? To what extent were they to have verified it in their own experience? What preparation did they need for this work?

Personal Thought: "And He lifted up His hands and blessed them" (v. 50). In their last view of Him as He went heavenward, hands with nail marks in the palms were extended over them in blessing. He loved them to the end, or rather to the new beginning, for as they fell on their faces before His disappearing form (v. 52) their hearts were filled with joy, and there have never since been wanting those who have felt the joy of His personal blessing in their lives.

STUDY XXIII.—The Resurrection

SIXTH DAY: The Resurrection of Jesus, According to Paul. I Cor.
15: 1-8

Long before our Gospels took their present literary form, Paul's first letter to the Corinthians was written. Its date was between twenty and thirty years after the resurrection. In the letter Paul refers to an earlier time when he was preaching to the Corinthians the resurrection, and to a still earlier time when he had himself been convinced of it. Read I Cor. 15: 1-8. Almost all of those mentioned by Paul were alive when he wrote—Peter and James, most of the Twelve; even of the five hundred, but few had died. The church of the resurrected Christ was in existence and quietly spreading over the Roman Empire.

Personal Thought: It is an historical fact that the apostles supposed they had seen Jesus. In some way they had come to feel that Jesus had not simply gone where pious Jews went at death, where the dead prophets before Him had gone. They believed that He had broken through the confines of the spiritual world and had come back to the men that He loved; that He was in a state of spiritual nearness to them which made it practicable for them to speak to Him in prayer, and which enabled Him to bring His personal influence directly to bear upon their spirits. "Christ liveth in me" was Paul's report of his spiritual experience. The Christian church has ever since perpetuated this testimony in its report of personal experience. This belief of the Christian church, from the apostles down, is a colossal historical fact that must be accounted for in some way. Various theoretical explanations have been advanced, but none of them has stood the test of scientific scrutiny as has that which is presented in the Gospel narrative, namely, that on the third day after His death, Jesus' tomb was found empty and He Himself in bodily form was seen by His disciples. His resurrection was not a mere restoration to previous conditions, like that experienced by the young man of Nain; it was rather an entrance into a new and higher form of personal existence in which He has access to the spirits of all willing men. We have more than the mere religious teacher, Jesus of Nazareth, to be classed with Confucius and Buddha. We have a Resurrected Christ, who is our Living Lord and Saviour.

STUDY XXIII.—*The Resurrection*

SEVENTH DAY: The Resurrection of Jesus, According to John.
John 20-21

1. We shall study John's Gospel in Part II, but it is desirable to read rapidly at this point chapters 20 and 21.

2. Look back for a moment upon the picture of Jesus in the Synoptic Gospels. These Gospels have made no effort to present the life of Jesus in a form that is thought essential to modern biography. They have given scarcely a hint of the length of His public life; the order of events in His public life is not clear; but what He did and what He was stand out with unmistakable clearness. There is no doubt as to what kind of person He was, and it is this personality that stands out with increasing clearness and winsomeness. Not merely with winsomeness, but with a kind of awesome, persistent strength which convinces one that Jesus cannot be put away with the men of the past, but will forevermore press on irresistibly into the present and the endless future.

Think for a moment what a tremendous personal consciousness has been reported in these quiet Gospel pages. Remember His profound interest in men; His expectation of continued association with men after His death; His consciousness of power to judge all men, and to judge them by their attitude towards Himself; His conviction that He could establish and administer a world-empire of brotherly men; His sense of being able to suffer in such a way as to bring good to all men; His sense, easily sustained, of being the only one who could show men what kind of person God is; His sense of right to the supreme affection of all men. Remember the deeds of power that accompanied this unique personal consciousness,—deeds of power that culminated naturally in power to rise from the dead. Furthermore, consider that this marvelous personal consciousness has found sure corroboration in the effect that Jesus has shown Himself able to produce in the life of the world. What a person thinks himself to be, and the corroboration which his thought of Himself finds in what he shows himself able to do, determine in the most fundamental way who he is. All the features of Jesus' personal consciousness mentioned above have found corroboration in the effect which He has shown Himself able to produce upon the life of the world. His profound interest in men has proven so virile and vital as to live through the centuries, and to be recognized, even by men who do not call them-

selves His disciples; there have never failed to be men who believed themselves to live in personal association with Him as He expected; He has shown Himself able to judge men by compelling them to estimate their conduct by His standards; the establishment of His empire of brotherly men goes on to-day as the greatest enterprise of the twentieth century; men in all nations are saying "Christ died for me;" the world's conception of Deity to-day is shaped by the standards of Deity revealed in the life and character of Jesus Christ; He has won the love of men, and men in every nation in this twentieth century are ready to die for love of Him. He has proved Himself by the invincible logic of events on the large scale of the world of the twentieth century to be the LORD JESUS CHRIST.

" Immortal Love, forever full,
Forever flowing free,
Forever shared, forever whole,
A never-ebbing sea!

" Our outward lips confess the name
All other names above;
Love only knoweth whence it came,
And comprehendeth love.

" He cometh not a king to reign ;
The world's long hope is dim ;
The weary centuries watch in vain
The clouds of heaven for Him.

" In joy of inward peace, or sense,
Of sorrow over sin,
He is His own best evidence,
His witness is within.

" Through Him the first fond prayers are said,
Our lips of childhood frame,
The last low whispers of our dead,
Are burdened with His name.

" O Lord and Master of us all!
Whate'er our name or sign,
We own thy sway, we hear thy call,
We test our lives by thine."

WHITTIER, *Our Master*.

PART II

STUDIES IN THE LIFE OF JESUS CHRIST AS PRESENTED IN THE GOSPEL OF JOHN

Studies xxiv-xxx

Introductory Note on John and His Gospel

Side by side with the Synoptic Gospels there has come down from the early church another Gospel, so unlike them in some particulars as to warrant its separate consideration. It contains new incidents in the life of Jesus, generally attaches to these incidents discourses of Jesus, and reports these discourses in a literary style quite unlike that of the discourses of Jesus in the Synoptic Gospels.

Of all the New Testament writings, this Gospel has been perhaps the most influential in shaping the religious experience of men, though not in determining theological phraseology. In the deepest experiences of life, generation after generation of men have turned to this book. By the side of our dead we hear in the solemn hush of the funeral service, "Let not your heart be troubled"; in the sacredly joyous moments of the wedding ceremony we allude to our Lord's presence at the wedding in Cana of Galilee, which this Gospel describes; by the side of penitent souls being born into eternal life we repeat the words, "God so loved the world that He gave His only begotten Son"; to the doubtful who are trying to hope for immortality we bring the words of Jesus, "He that believeth in me, though he die, yet shall he live"; restless men longing for peace we bid hear Him say, "My peace I give unto you." For nineteen centuries men and women sorrowing, hoping, sinning, repenting, marrying, and dying have laid their hands on this piece of literature and heard its words with the irresistible eagerness of the deepest emotions of which human nature is capable.

The Gospel is dominated by a distinct and clearly expressed purpose, namely, to make such a presentation of Jesus as will call out or strengthen belief in Him and so result in life. Read John 20:31. If we may take into account the so-called First Epistle of John, it is evident that the author's clientage had suffered seriously from the inroads of heresy. A considerable part had left them: "They went out from us, but they were not of us; for if they had been of us, they would have continued with us; but they went out, that they might be made manifest that they all are not of us" (I John 2:19). The general nature of this heresy is clearly an inadequate view of Jesus, though its exact character is not evident. The author emphasizes

repeatedly the superiority of Jesus to John the Baptist (1:6-8, 19-28, 30; 3:26-30; cf. Acts 19:1-6); he asserts Jesus' unique relation to God (1:1-10, and many of Jesus' discourses); and the universality of Jesus' influence (1:9).

The locality in which this heresy was threatening the church was one in which the so-called "Logos" teaching was current. The Greek word "Logos," translated "Word" (John 1:1), was used in the Jewish circles of Alexandria in North Africa to designate somewhat vaguely a manifestation of God. The influence of this Alexandrian school of thought was not confined to North Africa, but extended, among other places, into Asia Minor. The author of the Gospel does not use the word "Logos" as though it were a favorite expression with him, for it occurs only in the beginning of his Gospel and then is dropped. It seems rather to be a word that he finds current among those for whom he writes, and that he uses temporarily for the sake of making his own thought intelligible to those who are attracted by another circle of ideas. He wishes to say to his clientage: "The true 'Logos' of whom you hear them speaking is He who appeared in the flesh as Jesus Christ." According to the tradition of the church, which there is no time here to examine, those for whom the Gospel was primarily written lived in Asia Minor.

One of the questions of modern New Testament scholarship is, Who wrote the Fourth Gospel? In the appendix to the Gospel it is asserted (21:24) that the one who wrote this Gospel was a certain, well-known, unnamed disciple described as "that disciple whom Jesus loved" (cf. 21:7, 20; 13:23). In the Synoptic Gospels the three disciples who are conspicuous for the intimacy of their relation to Jesus were Peter, James, and John (cf. Mark 5:37; 9:2; 13:3; 14:33). John 21:20 makes it certain that "the disciple whom Jesus loved" was not Peter, and James died very early (Acts 12:2). Therefore it is concluded that the author was John. A careful scrutiny of the Gospel shows that the account is written by, or derived from, one who was an eye-witness of what he described. Many evidences of this will appear in the course of the study. For the present read 1:35-51; 2:6; 11:30. Furthermore, the author seems to be acquainted with the Synoptic narrative, and yet not to be afraid of enlarging, explaining, and sometimes even of seeming to contradict it (*e. g.* in the date of the crucifixion). He also betrays profound sympathy with the deepest thoughts of Jesus, and carries them out apparently in accordance with his own modes of thought

and literary style to a fulness of expression not found in the Synoptic Gospels. With one possible exception, these ideas so fully developed are found at least in embryo in the Synoptic Gospels. The thought ascribed to Jesus in the Fourth Gospel is a consistent and necessary unfolding of the thought ascribed to Him in the Synoptic Gospels. If we ask who it is who was an eye-witness of Jesus and His deeds, who knew the Synoptic Gospels but was not afraid to seem to correct them, who knew the deepest thought of Jesus and felt himself inspired to express it in his own modes of thought and literary style, we need not refuse to say "the apostle John."

The tendency of radical New Testament scholarship has been strongly toward the ascription of the Gospel indirectly to John, that is, to a Johannine circle, but it has somewhat decisively of late stopped short of ascribing it directly to him. The many critical questions that arise in this connection cannot receive attention in a book of this scope. It will be assumed in all the studies that the author is John.

John was a man of the northern province of Palestine, a fish packer with his father and brother. His mother was a woman of religious temperament who had much to do with Jesus (Matt. 27: 56). She was a forceful, ambitious woman who retained her influence over her sons after they were men (Matt. 20: 20). If John is the unnamed man in John 1: 40, evidently he belonged to the company of intense and enthusiastic young men who gathered about the prophet of the wilderness, John the Baptist, and yielded themselves to the potent influence of his strenuous spirit. Then he came under the influence of Jesus as Jesus' most intimate friend. In the early years of the history of the church he appears twice, both times in connection with Peter (Acts 3: 1; 4: 19; 8: 14). Later, in Gal. 2: 9, he was acknowledged by Paul to be one of the leading men of the Jerusalem church. If he wrote the Book of Revelation he was certainly a man of influence in Asia Minor (Rev. 1: 4). In this region in later years he would have come under the influence of Paul's writings, and his Gospel shows decided traces of such influence. By the tradition of the church he wrote his Gospel in Asia Minor toward the end of the first century. He is said to have lived to a great age and finally to have become so feeble that he had to be carried into the church and had strength simply to say, "Little children, love one another."

STUDY XXIV.—*Jesus, the Revelation of God's Grace and Truth, Divides the Nation*

FIRST DAY: The Author of the Gospel

There was a time when the Gospel of John was not. Then it took shape in some man's mind, and afterwards the objective form in which we have it. The author makes much of the fact that his Gospel had its source in his own personal experience with Jesus. Read 1:14; 19:35. It was in some sense a personal testimony. This is brought out clearly in the First Epistle of John, which may be regarded either as a kind of postscript or as a kind of prefatory note to the Gospel. Read 1 John 1:1-3. Read the Introductory Note on John and his Gospel, omitting the references.

"I'm growing very old. This weary head
That hath so often leaned on Jesus' breast,
In days long past that seem almost a dream,
Is bent and hoary with its weight of years.
These limbs that followed Him—my Master—oft
From Galilee to Judah; yea, that stood
Beneath the cross, and trembled with His groans,
Refuse to bear me even through the streets
To preach unto my children. E'en my lips
Refuse to form the words my heart sends forth.
My ears are dull, they scarcely hear the sobs
Of my dear children gathered round my couch;
God lays His hand upon me—yea, His *hand*;
And not His *rod*—the gentle hand that I
Felt, those three years, so often pressed in mine,
In friendship such as passeth woman's love.

I'm old; so old I cannot recollect
The faces of my friends; and I forget
The words and deeds that make up daily life:
But that dear face, and every word He spoke,
Grow more distinct as others fade away,
So that I live with Him and holy dead
More than with living.

Some seventy years ago
I was a fisher by the sacred sea.
It was at sunset. How the tranquil tide
Bathed dreamily the pebbles! How the light
Crept up the distant hills and in its wake
Soft purple shadows wrapped the dewy fields!
And then *He* came and called me. Then I gazed,

For the first time, on that sweet face. Those eyes,
From out of which, as from a window, shone
Divinity, looked on the inmost soul,
And lighted it forever. Then His words
Broke on the silence of my heart and made
The whole world musical. Incarnate Love
Took hold of me and claimed me for its own.
I followed in the twilight, holding fast
His mantle.

O, what holy walks we had,
Through harvest fields, and desolate, dreary wastes!
And oftentimes He leaned upon my arm,
Wearied and way-worn. I was young and strong,
And so upbore Him. Lord, now I am weak,
And old, and feeble! Let me rest on Thee!
So, put Thine arm around me. Closer still!
How strong Thou art! The twilight draws apace,
Come, let us leave these noisy streets and take
The path to Bethany; for Mary's smile
Awaits us at the gate, and Martha's hands
Have long prepared the cheerful evening meal.
Come, James, the Master waits; and Peter, see,
Has gone some steps before.

What say you, friends?
That this is Ephesus, and Christ has gone
Back to His kingdom? Ay, 'tis so, 'tis so,
I know it all; and yet, just now, I seemed
To stand once more upon my native hills,
And touch His garments—bringing back the strength
To palsied limbs! I feel it has to mine.
Up! bear me once more to my church! Once more,
There let me tell them of a Saviour's love;
For, by the sweetness of my Master's voice
Just now, I think He must be very near—
Coming, I trust, to break the veil, which time
Has worn so thin that I can see beyond
And watch His footsteps.

So, raise up my head.
How dark it is! I cannot seem to see
The faces of my flock. Is that the sea
That murmurs so, or is it weeping! Hush,
My little children! God so loved the world
He gave His Son. So love ye one another.
Love God and man. Amen. Now bear me back.
My legacy unto the world is this.
My work is finished. Are the streets so full?

What, call the folk my name? The Holy John?
Nay, write me rather Jesus Christ's beloved.
And lover of my children.

Lay me down

Once more upon my couch, and open wide
The eastern window. See, there comes a light
Like that which broke upon my soul at eve,
When, in the dreary Isle of Patmos, Gabriel came
And touched me on the shoulder. See, it grows
As when he mounted toward the pearly gates.
I know the way! I trod it once before.
And hark! it is the song the ransomed sang
Of glory to the Lamb! How loud it sounds!
And that unwritten one! Methinks my soul
Can join it now. But who are these who crowd
The shining way? Say—joy! 'tis the eleven,
With Peter first! How eagerly he looks!
How bright the smiles are beaming on James' face!
I am the last. Once more we are complete
To gather round the Paschal feast. My place
Is next my Master. O, my Lord, my Lord!
How bright Thou art! and yet the very same
I loved in Galilee. 'Tis worth the hundred years
To feel this bliss! So lift me up, dear Lord;
Unto Thy bosom. There shall I abide."

ANONYMOUS, ST. JOHN THE AGED.

STUDY XXIV.—*Jesus, the Revelation of God's Grace and Truth,
Divides the Nation*

SECOND DAY: The Plan of the Gospel

1. The plan of the Gospel is outlined in the so-called "prologue," that is, the first eighteen verses, and is exceedingly simple. *Jesus Christ, a manifestation of the grace and truth of God, the Unseen Father, presents Himself to all men; some refuse Him, but others believe in Him and have life.* Read rapidly vv. 1-18. After the prologue there follows a series of historical instances in which Jesus presents Himself either to groups or individuals, showing more or less distinctly the grace and truth of God, and in each of these instances John takes pains to point out the consequent belief or unbelief. These manifestations John regards as "signs." In order that this dominant idea of the Gospel may clearly appear, look up carefully all of the following: 1: 50; 2: 11, 23; 4: 39-42, 53; 5: 38; 6: 66, 69; 7: 31, 43; 8: 30; 9: 34, 38; 10: 31, 38, 39; 11: 27; 12: 37, 42. Finally, the author hopes that this presentation of Jesus in his Gospel will lead his readers to resist heresy and keep on believing in Jesus in such a way as to have life. Read 20: 30-31.

2. The Gospel divides into three parts after the prologue. The first division is 1: 19-12: 50: *A series of manifestations of Jesus as the grace and truth of the Father, resulting in belief and unbelief in the nation; and at the close of the series, a solemn condemnation of the unbelief of the national leaders.* In justification of the last clause read carefully the last words of the section, namely, 12: 37-50.

The second main division is chapters 13-17: *A private and most complete manifestation of Himself to His disciples, resulting in belief.* For the present read only 16: 29-30, which describes the result.

The third main division is chapters 18-20: *Final manifestation of God's grace and truth in Jesus' death and resurrection, resulting in belief.* For the present read only 20: 24-28, near the end of the division.

The Gospel ends with 20: 31. Chapter 21 is added as an appendix, the reason for which will be considered later.

Personal Thought: "But these are written that ye may believe that Jesus is the Christ, the Son of God" (20: 31). Faith is strengthened when one sees clearly the person who is the object of faith. The result of these weeks of study ought to be such a clearer vision of Jesus Christ as shall constrain a more confident faith in Him.

STUDY XXIV.—*Jesus, the Revelation of God's Grace and Truth,
Divides the Nation*

THIRD DAY: The Prologue. John 1:1-18

Read once more 1:1-18. It becomes immediately evident that when the Gospel was written a far higher conception of Messiahship prevailed than that which Jesus found current among the Jews when Peter felt that his Messiah was one who could blunder and be in need of corrective counsel (Mark 8:31-32). We come here upon the high Christian conception of Messiahship into which Jesus transformed the lower Jewish conception. The change had taken place long before this Gospel was written, for the higher conception appears with entire distinctness in the writings of Paul (*e. g.* Col. 1:15-17; Phil. 2:5-11). When, after Jesus' resurrection, believers began to see that He had been nothing less than a flawless manifestation of God to men, it was not difficult to think of Him as an *eternal* manifestation of God, to believe that whatever God had ever done had been done through the eternal Christ. In vv. 1-4 the author evidently has the first chapter of Genesis in mind, and from this narrative in Genesis he catches up the suggestive words "life," "light," "darkness." Read the first verses of Genesis.

In order to understand the Gospel it is necessary to consider somewhat carefully the ideas of the prologue: (1) Jesus Christ is the "Logos" of whom the author's contemporaries talk so much. The author's distinctive position is that the Logos actually became flesh as the historical character, Jesus Christ (v. 14). (2) Jesus Christ, therefore, is the revelation of the unseen God. No man ever saw God, but we know what kind of person He is. He is the kind of person that we have found Jesus Christ to be. Read vv. 14-18. (3) The two fundamental characteristics of the unseen God which appear in perfection in the life of Jesus Christ are "grace and truth" (vv. 14, 17); that is, a beautiful, fascinating kindness, and the exact report in life and word of things as they are, or, roughly speaking, honesty. The two traits that stood out in the character of Jesus, as John looked across the decades to his months of intimate association with Him, were such kindness and honesty as constituted Him a perfect revelation of the unseen God (v. 14). They welled up abundantly in Him; His friends experienced instance after instance of His kindness (v. 16). The author had known and valued the law of Moses, as his contemporaries perhaps overvalued it, but they had found in

Moses no such incarnation of God's kindness and sincerity as Jesus Christ in His own person brought to them (v. 17). (4) The results of the approach to man of this incarnation of God's kindness and sincerity were twofold: (a) Some did not recognize Him. He came like a light into darkness. That which constituted Him moral light was His flawless kindness and sincerity; that which constituted others' moral darkness was their hate and insincerity. Read I John 2: 9-11. Jesus stole in upon a world of ill-will and insincerity as noiselessly as the light. At first He was not recognized. The references to Him in the profane literature of the first decades after His death are exceedingly meagre. Someone has said that the pagan world looked at Him with the unrecognizing bovine stare of the cattle who saw Him as a babe in the manger. But before long like a light He was shining everywhere, and even the Roman Emperor was a Christian. (b) Others at once believed in Him; that is, recognized Him as the revelation of God and treated Him as such. This gave them life; that is, brought them into correspondence with their personal, spiritual environment, God and man, which constitutes life. Read the author's view of "life" in his report of Jesus' words (17: 3). By virtue of their attachment of themselves in faith to Jesus they entered into a relationship to God so close as to be described by a term no less significant than "children of God" (v. 12). God Himself was the author of the relationship (v. 13).

As has been already suggested in the Introductory Note, there are certain heretical ideas in view of which the author makes some of the statements in this prologue. It is not possible to state these heretical views with clearness. Perhaps the repetitions in vv. 1-3 indicate that the author's Christian Logos was a more exalted personage than the Logos of the others; some may have been overestimating John the Baptist (vv. 8, 9, 15); some may have been inclined to urge special spiritual attainments for a select class, rather than to hold the democratic ideas of the author (v. 9); they seem certainly to have questioned the actual flesh and blood existence of Jesus Christ (v. 14; cf. I John 4: 2-3). For all these ideas the author knows only one remedy: to draw the portrait of Jesus Christ as he himself knew Him.

Personal Thought: "He hath declared Him." We know now that the unseen God is infinitely kind and honest, and that there is therefore no fellowship with Him possible except to one who is himself ready to become kind and honest.

STUDY XXIV.—*Jesus, the Revelation of God's Grace and Truth,
Divides the Nation*

FOURTH DAY: John the Baptist's Testimony to Jesus. John 1:
19-36

1. Read 1: 19-28. The delegation of smug ecclesiastics from the city is gathered about this strange rough man from the wilderness inspecting him. Evidently he has been at work for some time, and is now being called upon in semi-formal fashion to give account of himself to the religious authorities in Jerusalem. Those who sent the delegation are called "Jews." At the time when the Gospel was written the Jews as a nation stood out historically as the opponents of Christianity, and would be spoken of in this way even by a Christian who was himself by race a Jew.

2. Read vv. 29-36. The narrative reads as though it were related by one of the inner circle of John's disciples who knew what happened on each successive day (vv. 29, 35, 43; 2: 1). To the public John the Baptist announced simply that some great personage would soon appear (vv. 26-27); to the small inner circle of his own disciples he announced that this greater person was Jesus, and that Jesus was the Messiah (v. 34). That he did not announce the Messiahship of Jesus to the main body of his disciples is evident from 3: 23-29.

It is difficult to determine what is meant by 1: 29. "Lamb of God" was not a Messianic designation. It seems hardly probable that John the Baptist expected Jesus to die. Very likely the phrase "Lamb of God" came to John the Baptist from his favorite prophet Isaiah, and seemed to him to describe the quiet, unresisting (Is. 53: 7) aspect of Messiahship. This phase of Messiahship perhaps became more prominent in his thought after the surprising discovery that his quiet kinsman in Nazareth was the Messiah. The Messiah was expected by everyone to purify His people. The exclamation would then mean, "Behold the peaceful, unresisting Messiah who purifies the world." By the time the Gospel was written the sacrificial death of Jesus was thoroughly recognized, and the words would have suggested to the author of the Gospel a larger meaning than that which they originally had.

Personal Thought: "Which taketh away the sin of the world." Remember, that Jesus Christ will surely purify the world, its homes, its business, its governments, its institutions, in all latitudes and longitudes.

STUDY XXIV.—*Jesus, the Revelation of God's Grace and Truth,
Divides the Nation*

FIFTH DAY: The Beginning of the Eternal Friendship. John 1:
37-51

Read John 1: 37-51 in the light of the following summary: *Jesus shows to the inner circle of the Baptist's disciples a gracious friendliness (vv. 38, 39, 43) and penetrating sincerity (vv. 42, 47, 48) that win a belief (vv. 41, 49) which Jesus encourages (vv. 50-51).* Evidently it was not official recognition, but personal friendship that Jesus sought to secure in order to reveal the friendliness and honesty, "grace and truth," of the Unseen Father to this group of young men in whose minds patriotism and religious enthusiasm were combined. John remembers every detail of the circumstances under which the everlasting friendship began. What did they probably talk about in Jesus' lodging throughout the late afternoon and evening (v. 39)? Before the conversation began Andrew hurried away to bring his brother (v. 41). Jesus had either known Philip before, or heard about him from John the Baptist as a promising man (v. 43). Jesus gladly recognized in Nathanael a sincere man (v. 47), free from the religious hypocrisy of the day. Apparently Nathanael had been passing through some sort of spiritual crisis under the fig tree. The region was full of devoutly thoughtful people attracted by John the Baptist's preaching, and Nathanael may have gone out to be alone under this fig tree. Perhaps he had been thinking of God's promise of the land to Jacob when Jacob dreamed that he saw God at the head of the angel ladder. Read Gen. 28:10-15. The passage may easily have seemed to Nathanael, whose mind was full of Messianic ideas, to have a Messianic significance. Jesus was to be a revelation of God that would open the very heart of heaven, and was to be a means of communication between heaven and earth. What did Philip expect Nathanael to "see" in Jesus that would make the theory of Jesus' Messiahship seem reasonable (v. 46)? Notice the scientific character of his proposal: experience is the result of experiment.

Personal Thought: "He brought him to Jesus." In this simple commonplace way personal relationships with Jesus were established which constituted the foundation of the church of Jesus Christ. The fish business, the oil industry, the importation of salt, were going on as usual, but that which has affected the life of the world ever since is these new personal relationships with Jesus.

STUDY XXIV.—**Jesus, the Revelation of God's Grace and Truth,
Divides the Nation**

SIXTH DAY: Jesus Manifests His Friendliness at a Wedding. John
2: 1-11.

Jesus did not hurry to Jerusalem to connect Himself officially with the ecclesiastical machine that had sent its delegation to inspect John the Baptist. His plan was not to be an official Messiah and to secure official connection with the nation's ecclesiastical organization. He proposed rather to reform the nation by bringing the friendliness and sincerity of the Unseen God to bear upon its real life. Therefore He turned to the heart of the nation, its homes and its social life, its sick beds, its little children, its individual hopes and cares and fears. He would use power in friendly fashion to meet commonplace needs rather than to attempt a great political *coup d'état*. He went not to Jerusalem, but to Galilee. The Great Friend, beginning with what was at hand and most natural, hastened back to the vicinity of Nazareth to be present at the wedding of a family friend. *Jesus prevented the chagrin of a bridal couple in Cana, at whose wedding party the wine failed, and His disciples believed in Him (2: 1-11).* Read the paragraph. We probably do not realize what lifelong discomfort a young bridal couple living in these villages would have experienced in case the wedding festivities had been stopped by the failure of the supply of wine. Attendance upon these wedding festivities was probably a new experience for such of Jesus' disciples as had previously been disciples of John the Baptist (cf. Matt. 11: 18). The Greek word translated "woman" in v. 4 is used in very respectful, though somewhat dignified, address. Jesus respectfully refuses to act upon any other suggestion than that which might come from His Father. It was by adhering to this principle that He was to become the flawless revelation of God. Why did His mother think that He could do anything to relieve the situation? What was there in this act that could be considered a manifestation of "glory" (v. 11)?

Personal Thought: "Not yet" (v. 4). The self-control and perfect poise with which Jesus exercised His Messianic power was very significant. In the face of the world's great needs that cry out to us we sometimes have occasion during the long years of faithful preparation to say, "Not yet."

STUDY XXIV.—*Jesus, the Revelation of God's Grace and Truth,
Divides the Nation*

SEVENTH DAY: Jesus Visits the Capital and Finds Only One Man
at all Prepared for Him. John 2: 12-3: 21

Read John 2: 12-3: 21 in the light of the following summary: *The honest indignation of Jesus flamed out against the dishonest (Mark 11: 17) bazaar men who were desecrating the temple at the Passover season; He did miracles in the Jerusalem streets (2: 23; 3: 2), the result being the beginnings of unbelief (2: 17-20) and also of a superficial belief which Jesus knew better than to trust (2: 23-25); though to one candid man He spoke with searching sincerity (3: 10-11) and kindly urgency, about the necessity of belief (3: 14-15). The author speaks impressively of belief in Jesus and resulting life (3: 16-21). Review what was said in Study XVIII, Third Day, regarding the scene described here in 2: 13-21. It is uncertain whether this is the incident which the Synoptic Gospels assign to the last week of Jesus' life. There would seem to be no reason why Jesus should do only once what is here described. His indignation would naturally have been stirred at every Passover at which He found the scandal tolerated. He did not do such things professionally and once for all, but with strong personal feeling. The fierceness of His indignation seemed to His disciples fairly to consume Him (v. 17). In v. 19 the enigmatical style of Jesus in the Synoptic Gospels reappears. It was in Himself, rather than in the temple, that God dwelt. In v. 22 the author indicates familiarity with the working of the apostles' minds which would be natural in case he were himself an apostle.*

In spite of the fact that the leaders held critically aloof from Jesus (2: 18), the statement in v. 23 seems to imply that many in Jerusalem began to surmise that Jesus was a great prophet from God, and would even have accepted Him as Messiah in case He had announced Himself as such. What the people expected of the Messiah was so different from what Jesus was willing to do, that He did not venture to declare His Messiahship (2: 23-25). There was, however, one man in Jerusalem to whom Jesus could speak with less reserve. He was, strangely enough, a member of the Sanhedrin. Did Nicodemus regard Jesus as the Messiah? What point did Jesus wish to make in this conversation (3: 1-15) and how did He make it? Who are "we" in v. 11?

Personal Thought: There is always new truth for the candid man.

STUDY XXV.—*Jesus, the Revelation of God's Grace and Truth,
Divides the Nation (Continued)*

FIRST DAY: *Jesus Visits the Capital and Finds Only One Man at
all Prepared for Him (continued).* John 3:1-21

In order to understand the conversation of Jesus and Nicodemus it is necessary to remember that everyone was talking of John the Baptist and his announcement of the nearness of the Kingdom; that existence in the Kingdom was commonly thought of as eternal life (cf. Mark 10:17, 23); that the beginning of life might naturally be spoken of as a "birth." Compare the text with the following paraphrase of the conversation:

Nicodemus: "Rabbi, we know that no one could do the things you have done in our streets unless God were with him" (v. 2).

Jesus: "You want to ask me about the Kingdom of God. I have this to say with great conviction: no one will ever see the Kingdom unless he is born from above" (v. 3).

Nicodemus: "It is impossible for a man to be born a second time" (v. 4).

Jesus: "I assure you solemnly that no man will ever enter the New Order unless he be born of water and spirit. You Pharisees have made a great mistake in failing to identify yourselves with John the Baptist, who called men to a water baptism and predicted a Spirit baptism (vv. 5-6). Do not let the mystery of it prevent your believing the fact of it. There is mystery about the spirit of the air. It blows where it will and you hear its voice this windy night, but you do not know its source or destination, its whence or whither. So it is when the personal spirit of God brings a man into new life" (vv. 7-8).

Nicodemus: "I do not see how it can be" (v. 9).

Jesus: "Are you one who pretends to be a religious teacher of the people and yet is ignorant of these rudimentary truths (v. 10)? John and I have spoken out of our personal experience, but you Pharisees have not been willing to accept our testimony (v. 11). If you do not understand the elementary truths of the new life, how would you understand the advanced truths of life in its heavenly stages if I were to speak them to you (v. 12)? I who have come from heaven am the only source of information in these matters (v. 13). I am to be conspicuously lifted up, like Moses' brass serpent, as a source of life, that whoever believes in me may have life" (vv. 14-15).

Personal Thought: See Personal Thought, Study II, Third Day.

STUDY XXV.—*Jesus, the Revelation of God's Grace and Truth,
Divides the Nation (Continued)*

SECOND DAY: Jesus Visits the Capital and Finds Only One Man
at all Prepared for Him (concluded). John 3:1-21

1. The expression "lifted up" (v. 14) probably meant to Nicodemus "made conspicuous," or perhaps even "enthroned," and probably suggested to his mind, when taken in connection with v. 13, that Jesus thought Himself to be the Messiah. To the mind of Jesus, as appears later, the phrase suggested death (cf. 12:32-33). John does not specify here as usual whether this conversation resulted in Nicodemus' belief or unbelief, but later in the Gospel he alludes to him in a way that does not leave the matter uncertain.

2. Read vv. 16-21, which are probably the comment of John and not a part of Jesus' conversation. This short paragraph is full of great thoughts that constantly appear and reappear in this Gospel. (1) God loves the world. Who constitute the "world"? (2) God's method of making men better is to introduce a suitable person into the needy group. He did not send a verbal message, but put His Son into their midst. (3) He put a person among them so closely related to Himself that He Himself was practically operative in this person's activity—His only begotten Son. (4) Everyone who believes in this person, that is, comes up to Him reverently, penitently, gladly, as to one from God, shall have life. (5) To have life is the opposite of "perish," or, as the Greek word is elsewhere translated, being "lost." It means being brought into that vital relationship to God and man which consists in loving them. Of course, he who comes in loving faith to the Son of God begins in that act to love God and man. In attaching himself to Jesus, he attaches himself to one who is being given by God to the world, and he must necessarily himself become a part of the gift. (6) Jesus was not in the world to announce doom, and yet, by virtue of His very presence, He was necessarily a judge, for a person's attitude toward Jesus reveals his true character. A person who is indifferent to Him is becoming morally a bad man (v. 18), because he does not find himself drawn to the best expression of God the world has ever known and to the best friend of men the world has ever known.

Personal Thought: There is fortunately more to our Christian lives than the mere human effort of a groping faith. God has approached us, laid hold of us, and introduced us into life.

STUDY XXV.—*Jesus, the Revelation of God's Grace and Truth,
Divides the Nation (Continued)*

THIRD DAY: In the Country Districts of Judea John the Baptist Gives His Final Testimony to Jesus. John 3:22-36

Jesus withdrew to the country districts of the southern province, where He and John the Baptist were for a time near together. A debate between John the Baptist's young men and a Jew regarding the ceremonial value of the Baptist's baptism, in some way involved reference to Jesus, for John's disciples were troubled because Jesus was gaining a larger following than John. Their anxiety shows that John had not announced the Messiahship of Jesus to the main body of his disciples. The "witness" he had borne to Jesus beyond the Jordan was simply that Jesus was far mightier than himself (1:26-30). It was only to a select few that he had privately announced the Messiahship of Jesus. John's vision and mission had been given him from heaven, but no consciousness of Messiahship had come with them and he would grasp for nothing that was not given him from heaven. It was a joy to stand by as a friend and hear another give the bridegroom's shout of exultation. Read 3:22-30.

In vv. 31-36 it is probably the author of the Gospel who speaks of Jesus as indeed above John the Baptist, and above all others as well. Read the verses. John the Baptist was simply an earth-born man, speaking on earth an earth-born man's message; Jesus was a heaven-born man (v. 31), and His message reported what He had seen in heaven, and yet men rejected it (v. 32). Whoever does receive it finds that all God has ever led His people to expect of the Messiah is realized in Jesus (v. 33). Jesus is found to be one who speaks the very words of God under an unlimited inspiration of God's Spirit (v. 34). Indeed, He is unlimited in all His authority, for He is the Son whom the infinite Father loves (v. 35). Whoever believes in Him is thereby brought into that relation to God that constitutes life; but whoever rejects His authority, necessarily deprives himself of life and draws God's wrath upon him (v. 36).

Here John the Baptist disappears from view. What seem to you to have been his principal characteristics?

Personal Thought: The wrath of God is a product of His love. A good father is moved to an indignant, and even severe, remonstrance when his own child does wrong, but is not so stirred by the conduct of a strange child. The explanation is that he loves his own child.

STUDY XXV.—**Jesus, the Revelation of God's Grace and Truth,
Divides the Nation** (*Continued*)

**FOURTH DAY: Jesus Reveals His Grace and Truth by a Well in
Samaria. John 4:1-42**

Run rapidly over 4:1-42 in the light of the following summary: *Jesus with great kindness tries to spare the feelings of John the Baptist (4:1-3) by withdrawing to Galilee, and on the way has an interview with a woman of ill repute in which He speaks with unsparing sincerity (vv. 16-18), but with marvelous friendliness and unreserve (vv. 9, 26, 27), and wins the belief of the entire village (vv. 39-42).* Vv. 1-3 show that John and Jesus were thought of as rivals, and make more clearly evident the fact that John had not publicly announced Jesus' Messiahship.

Jesus discovered Himself to this woman as He had done to no one outside the inner circle of His disciples (v. 26). He first prepared her to discover that He was the Messiah. He showed her unexpected kindness. A rabbi would seldom talk with a woman alone, as is evident from the surprise of Jesus' disciples (v. 27 R. V. "*a woman*"); a Jew would seldom show friendliness to a Samaritan (v. 9). After having established a friendly relationship with her, He tried to awaken in her some sense of need. He had something that she did not have and that He wished to share with her. He spoke to her in His usual suggestive enigmatical style, with which we became familiar in the Synoptic Gospels (read vv. 10-14). Jesus' effort seemed to fail. The peasant woman was not "spiritually minded" and understood the stranger to be promising water possessed of some magical quality, one drink of which would permanently satisfy thirst and do away with the necessity of the long daily walk to the well. Read v. 15. However, Jesus did not give up, but abruptly changed His tactics. He laid His hand firmly, but gently, upon the sore spot in her life. The woman winced under the touch and made a nervously short, evasive reply. She did not succeed in evading Him, for He pressed firmly on and told her in a single sentence, courteously, but honestly, the story of her life's shame. She had been a good-natured, fickle, sensual woman, and was living with a man who was not her husband. Read vv. 16-18. The woman still tried to escape. The stranger was evidently a prophet, and she would turn the conversation away from these uncomfortable personalities to a subject that would surely interest a professional prophet. Read vv. 19-20. Still He would not be side-

tracked. He pressed on to speak with kind, but searching, sincerity regarding her relation to God, and opened a wealth of new truth to her. Read vv. 21-24. God, He said, was her Father. Her Father was seeking for her. He was very near to her. He is a spirit, and a spirit is not confined to the top of Mt. Gerizim ("this mountain" v. 20), but wherever there is a human spirit there is God's Spirit, and there worship ought immediately to begin. Her Father is seeking for her. Her Father cares because she is living an immoral life. People cannot worship God and live an immoral life. They must worship Him in truth; that is, out of an honest, righteous life. The woman's mind was confused by the wealth of new truth. She had heard much lately about the coming Messiah, whom the Samaritan half-breed Jews, as well as the Jews themselves, expected soon to appear. When He should come He would make all these obscure religious truths clear. Then in a single quickly, quietly spoken sentence came the great discovery. Read vv. 25-26. This dusty, tired traveler by the well-side the Messiah! What should this loquacious woman say to the Messiah? Just then His young men arrived with food for the noonday lunch. In her excitement she forgot what she came to the well for and slipped away to the village. All her past life rose before her as she hurried along, and when she found the men of the village sitting in the noonday shade she told them that a Man at the Well had told her everything she ever did, and that perhaps He was the Messiah. Read vv. 27-30. Why did Jesus not eat the lunch that His disciples brought Him (vv. 31-34)? As He looked across the field at the company of men coming from the village His spirit kindled anew. Read vv. 35-36. In vv. 37-38 allusion is probably made to John the Baptist's work in this region (cf. 3: 23), the results of which Jesus and His disciples were now reaping.

There followed two rare days that must have long been, and perhaps still are, a happy memory in the mind of Jesus. Read vv. 39-42. The daily walk to the well thereafter was suggestive of inspiring memories to the woman.

Personal Thought: "He that reapeth receiveth wages and gathereth fruit unto life eternal" (v. 36). The eternal friendships between those who bring men into fellowship with Jesus Christ and those whom they introduce into that fellowship will constitute, it would seem, a large part of the rewarding joy of eternal life.

STUDY XXV.—*Jesus, the Revelation of God's Grace and Truth,
Divides the Nation (Continued)*

FIFTH DAY: Jesus Makes a Revelation of Grace and Truth in Galilee, but Soon Returns to a Feast in Jerusalem. John 4:43-5:47

1. Read 4:43-54 in the light of the following summary: *Jesus shows great kindness to one of Herod's officers by curing his son of a fatal sickness, and the whole family believe.* V. 44 explains that Jesus was not likely to experience any such excess of popularity in Galilee as had driven Him out of Judea (cf. 4:1). In v. 48 Jesus seems to long for some such confidence as He had just experienced in Samaria—confidence that had been accorded Him because of His character.

2. Take a rapid survey of chapter 5 in the light of the following summary: *Jesus shows great friendliness in curing on the Sabbath a man in desperate need (vv. 5-7), and speaks to him with searching sincerity about his evil life (v. 14); He defends Himself in an informal investigation by the Sanhedrin with fearless frankness for performing this cure on the Sabbath (vv. 16-17), and speaks with great unreserve about His relation to the Father (vv. 19-47); unbelief results (vv. 16-18, 37-47).* As Jesus was wandering sympathetically about the parts of the city where the needy were apt to congregate, He came upon this peculiarly pathetic case. Existence had become a dreary monotony. The sick man looked back upon one long series of disappointments when he had been on the verge of success. The trouble was that he had no friend: "I have no man" (v. 7). There seemed no prospect that he would ever have. His long thirty-eight years of sickness seem to have been originally due to some sin (v. 14). Furthermore, the long years of repeated disappointments had soured the man's disposition so that he seemed to have become almost incapable of gratitude (v. 15). In the course of carrying out His conception of Messiahship, namely, manifesting an infinite friendliness in the commonplace relations of real life, Jesus helped this helpless man on the Sabbath. In doing this he ran athwart the prevailing conception of religion and aroused the priests and rabbis. They were scandalized as they saw this man going through the Jerusalem streets on the Sabbath carrying a bundle, and still more scandalized at Jesus. What was the meaning of Jesus' reply in v. 17?

Personal Thought: "I have no man." These fatal gaps between need and help, where there is "no man," we are to watch for.

**STUDY XXV.—Jesus, the Revelation of God's Grace and Truth,
Divides the Nation (*Continued*)****SIXTH DAY: Jesus Defends Himself in an Informal Investigation
by the Sanhedrin. John 5:17-47**

The religious authorities who complained of the man for carrying his bed on the Sabbath traced his action back to Jesus. They were not much impressed by the good fortune of the man who, after thirty-eight years of sickness, was now in health, but they were greatly outraged by the Sabbath desecration involved in Jesus' curing him. When Jesus was called to account His reply was that in His career thus far He had simply worked out what His Father worked in and through Him (v. 17). That is, He attributed this Sabbath cure to God. God, He said, had drawn near this lonely, helpless, unappreciative, broken-spirited man on the Sabbath day and helped him. This view of the case greatly angered the authorities, and led them to an informal examination of Jesus on a more serious charge (v. 18). Jesus' answer to this more serious charge is found in vv. 19-47. The answer is far more intelligible when regarded not as a theological treatise, but as a report of Jesus' own religious experience. Jesus felt this way as He went about from village to village, and home to home.

It is not quite clear whether or not He was understood to be calling Himself the Messiah in speaking of God as His Father. Very likely the Jews thought that no Messiah would talk as Jesus talked, for their conception of Messiahship was far lower than the Christian conception. As late as John 10:24 Jesus had not been understood to make any formal announcement of Messiahship. Read vv. 16-47 carefully through and give the best tentative answers you can to the following questions: What does Jesus think of Himself? How does He justify His estimate of Himself? Why did the Jews not agree with Him?

Personal Thought: "My Father worketh even until now, and I work." The dignity of work is established. It is a divine act. The two fundamental elements of life are friendship and work; the two most divine capacities of the human soul are the capacity for friendship and the capacity for work. Do not think of your work as a thing to be avoided or diminished, but as God's gift.

STUDY XXV.—*Jesus, the Revelation of God's Grace and Truth,
Divides the Nation (Continued)*

SEVENTH DAY: Jesus Defends Himself in an Informal Investigation by the Sanhedrin (concluded). John 5:17-47

Remember that Jesus is being called to account for explaining His wonderful cures by the closeness of His relationship to God His Father. (Read again vv. 16-18). Compare the following paraphrase with the text, verse by verse: "It is the Father who enables me to do what I do. He will enable me to do anything that He does (vv. 19-20a). He will enable me to do greater things than to give life to this half-dead man (20b); I am able to resurrect the dead (v. 21), and to follow the resurrection with judgment (v. 22) and am to be treated with the respect due to God (v. 23). I can introduce into the age-long life that follows the judgment all who attach themselves in friendly faith to me (v. 24). I am introducing some into the beginnings of this life now, and I feel that as Son of Man I have authority to execute judgment (vv. 25-27). This is no more marvelous than to cause the general resurrection (vv. 28-29). I can do this only through connection with the Father (v. 30). If these startling assumptions were simply the wild vagaries of my own brain they would not be true, but they have corroboration (v. 31). God Himself corroborates them by enabling me to do works of compassionate power commensurate with my consciousness of power. I have been able to heal men's bodies, and more than this, I have been able to introduce my disciples into spiritual fellowship with God. John the Baptist also was given to you as a lesser witness, in whom the people rejoiced for a time (vv. 32-37a). The fact that the priests and rabbis do not like me is proof that they do not like God (vv. 37b-38). You profess to be interpreters of God's word, but you are not, for it points to me. Since to me you will not come, you therefore cannot have the enduring life (vv. 39-40). I am not urging you to follow me because I love popularity (v. 41). I am simply saying frankly to you that you are out of sympathy with God (v. 42). You are so selfishly anxious for reputation and popularity that you cannot recognize in me the revelation of God. If some one else should come with only a great reputation as a rabbi, full of pride and self-assertion, you would show him great courtesy; but I who come as a messenger from God, and doing God's works, have not been received by you (v. 43). It is pride of reputation, selfish desire for deferential salutations, that

closes your hearts against God's word. The real honor which is conferred by God comes only to those of humble heart (v. 44). Moses, in whom you chiefly glory, and upon connection with whom you rest your hope of glory, will be your judge. You are really profoundly ignorant of the writings of which you proudly claim to be the only competent interpreters" (vv. 45-47).

Certain things become clearly evident: (1) Jesus finds Himself conscious of a unique relation to God His Father, and finds this consciousness justified by what His Father enables Him to do. Read carefully again vv. 31, 36-37. (2) He is a perfect revelation of God because He is completely submissive to God (vv. 19, 20, 30). (3) Since He is a perfect revelation of God, the fact that the religious authorities do not like Him is proof positive that they do not love God (vv. 38-43). (4) The reason that they do not like Him is that He stands for an order of things that will give no opportunity for the rabbis to gratify their selfish love of pre-eminence (v. 44).

Personal Thought: The condition of all progress in the knowledge of God is readiness in good-will to take one's stand with common men.

STUDY XXVI.—*Jesus, the Revelation of God's Grace and Truth,
Divides the Nation (Continued)*

FIRST DAY: Jesus Seems to the Galileans to be the Messiah Introducing the Age of Messianic Plenty. John 6:1-15

Without waiting to tell what was the result of the informal investigation in Jerusalem (chap. 5), the author abruptly brings Jesus back to Galilee. Get the scope of chapter 6 by reading the references cited in the following summary: *Jesus shows His friendliness by feeding some thousands of hungry men, and follows this act by a discourse in which He presents Himself as the object of belief, capable of giving life to the world (33-40); He lays bare with searching and fearless sincerity the real cheapness of motive that actuates a large number of His following (26-27); the discourse results in the unbelief of many (66), and in the continued belief of the Twelve (67-69).* Vv. 1-13 are parallel to Mark 6: 30-46. Read vv. 14-15. V. 14 probably refers to Deut. 18: 15. The people thought of the Kingdom of God chiefly as a time of easier physical conditions. The abundance of free bread convinced them that the Messianic plenty of the New Kingdom had begun, and they proposed to force Jesus to avow His Messiahship. Vv. 16-21 are parallel to Mark 6: 47-56. Notice in v. 19 the incidental evidence that the account proceeds from an eye-witness. Read vv. 22-24, and note the same. Read vv. 22-71 and give the best answers you can, without spending much time, to the following questions: Why did Jesus refuse this recognition of Messiahship? What did Jesus want of the people? Why did so many abandon the theory that He was the Messiah (v. 66)?

Personal Thought: The relief of physical distress was one feature of Jesus' Messianic program. He did not mean to have men always suffering from hunger. He had, however, a divine foresight and self-control that enabled Him to discard a measure which would have secured quick and superficial relief, and to adopt a policy that would secure a slow but fundamental cure of these great ailments. He would be content with nothing less than real "life" for the world, namely, a civilization of brotherly sons of God in which pain, crime, hunger, and even death itself should finally be no more, and into which men would find themselves being gradually introduced as one by one they passed peacefully and confidently into spiritual fellowship with Himself.

STUDY XXVI.—*Jesus, the Revelation of God's Grace and Truth,
Divides the Nation (Continued)*

SECOND DAY: Jesus Seems to the Galileans to be the Messiah introducing the Age of Messianic Plenty. John 6 (concluded)

Many of the questions suggested by this great discourse will be most succinctly answered by the following paraphrase:

Jesus: (speaking to the crowd that would have declared Him Messiah the day before): "Do not think to deceive me. You have followed me here, not because you regard what I did yesterday as a sign that I have come from God, or even out of curiosity to see other signs, but simply because you have had enough to eat (v. 26). I know that you are working people, striving to get food for your families, but you ought not to be working solely for food, you ought not to be entirely satisfied simply to have bread cheap and plenty. You ought to be working for the food that will sustain endless life in the New Kingdom. This food I would be glad to give you; and the miracle which God enabled me to perform yesterday was intended by Him to designate me as one who can give you such food" (v. 27).

The leaders of the crowd: "What sort of works do you mean that God would like us to be doing? Our rabbis in the synagogue are continually urging us to do 'God's works' in order to please God. What do you consider to be 'God's works?'" (v. 28).

Jesus: "'God's works' are very simple. The one thing He wishes you to do is to yield yourselves heartily to be controlled by me whom He has sent" (v. 29).

The people: "But if we yield ourselves to your control, must you not give us some sign that you are really sent to rule us? You say we ought not to be so bent on getting bread, but was it not by daily distribution of free bread that Moses proved to our fathers his right to rule them? It was his sign of God's endorsement. 'Bread from heaven he gave them' the Scripture surely reads" (vv. 30-31).

Jesus: "No, believe me when I say that Moses did not give you real bread from heaven; but my Father is now giving you, though you do not realize it, real bread from heaven (v. 32). Genuine 'bread from heaven' is the person who comes down from heaven and who is competent to sustain the life of the whole world" (vv. 32-33).

The people: "Sir, we scarcely understand you, but what we want is that you give us bread every day as you did yesterday" (v. 34).

Jesus: "I am myself, in my own person, that which sustains life.

Whoever comes to me will find in my friendship something that satisfies hunger; whoever believes me to be from God, as I say I am, and yields himself obediently to me, will find in my friendship that which will satisfy thirst (v. 35). I am obliged to say that you have not come to me in this way. You have merely been willing to use me as a means of getting free bread (v. 36). Your failure to come to me proves that you have not put yourselves at the disposal of God, for had you done so He would have given you to me and you would have come to me. I should then have received you heartily, and not been obliged to repel you as I must when you come simply wanting free bread. "Whoever comes to me as a source of higher life I shall certainly never repulse, because my purpose in coming down from heaven has been to do what my Father wants done, and what He pre-eminently wants is that I shall take all who will let Him give them to me, keep them now, and ultimately introduce them into the civilization of the endless life (vv. 37-39). I repeat it. This is God's will, that everyone who comes in contact with me and trusts himself unreservedly and obediently to me shall now begin the endless life, shall pass through death unharmed, and ultimately be brought into the civilization of brotherly men" (v. 40).

The Jews (religious leaders of the people and openly hostile to Jesus): "This man Jesus comes from a Nazareth family. We know His father and mother. What stuff is this that He is talking when He says that He comes down from heaven?" (v. 42).

Jesus: "Cease muttering criticisms of my words. You need not fear that people who follow me will be misled. You may rest assured that any who follow me have been led to do so by God Himself. No one will follow me who is not obediently disposed to God and influenced by Him. I assure you that I shall not do harm to such, but shall bring them safely through the Messianic judgment and carry them on into the civilization of the endless life (vv. 43-44). The Scriptures predict a time when all men will obediently learn of God. I assure you that everyone who thus learns of God will be found following me. When I speak of men learning of God, I do not mean to imply that anyone except myself has seen the Father. I have seen Him, and I assure you that everyone who yields himself obediently to me, as one who has come out from God, will be brought by me into that relation of love to God and men that constitutes the endless life (vv. 45-47). I in my own person am the bread that sustains real life. Those who come to me will find in my friendship that which

will maintain in them the life of endless love to God and men (v. 48). Your fathers in the wilderness had no such bread of life. They simply ate manna and died, just as you would if I did no more for you than to give you bread as I did yesterday (v. 49). The bread of which I am speaking is bread from heaven that sustains a life out of reach of death (v. 50). It is I myself who am this life-giving bread which comes down from heaven. If anyone eats of this bread, appropriates me in the fellowship of friendship, he will live the endless life. I and my friendship become like life-sustaining bread to him by virtue of yielding up this body of flesh for the life of the world" (v. 51).

The Jews (in excited debate with each other): "What sort of cannibalistic notion is this? How can this fellow give us His flesh to eat?" (v. 52).

Jesus: "I assure you that unless you do eat my flesh, yes, and drink my blood too, you will not have the life of the endless kingdom in you, professional religious leaders though you are! (v. 53). It is he who eats my flesh and drinks my blood that has the endless life, and that will pass through the Messianic judgment into the civilization of the brotherly sons of God. My flesh is true food and my blood is true drink (vv. 54-55). What I mean by eating my flesh and drinking my blood is, partaking of me, myself, my spirit; entering into a friendship so deep and true that we shall live in each other (v. 56). Such relationship to me will involve the loving relationship to God and men that constitutes life, and you will therefore live through me, just as I, through closeness of relationship to the Father that sent me, gain my life (v. 57). It is with this thought in mind that I have called myself the 'bread from heaven.' It is not like that eaten by the fathers in the wilderness, or by you yesterday. That cannot keep from death; but this is of the sort that keeps a man in endless life" (v. 58).

Representatives of the outer circle of Jesus' followers (speaking privately): "This is a weird, unintelligible address. It is impracticable to try to follow His teaching" (v. 60).

Jesus (hearing their muttered criticism): "Has this discourse been offensive, and has it tempted you to withdraw from my following? I fear that you would be still more disturbed if you realized that I am not only not going to begin the Messianic era of material abundance upon the earth, as these crowds long to have me, but am even going entirely to withdraw my visible presence from the earth and return into the heavens (vv. 61-62). It is spiritual relationship to me, such as will

then be possible to all the world, that gives life. My statements regarding the eating of my flesh were figurative. There is no moral quality in the physical flesh. It is my words, received and acted upon, that will introduce into spiritual relationship and consequent life (v. 63). I know perfectly well, however, that there are some of you that have not really accepted me and my teaching (v. 64). I had such in mind when I said that no one who is not really in touch with God and open to instigation from Him would become a real disciple, though he might be superficially drawn to me through misunderstanding my real purpose" (v. 65).

(Addressing the Twelve as He sees many leaving Him): "Do you also wish to give up discipleship" (v. 67).

Peter: "Sir, to whom should we go? You seem to us to speak words that teach us how to enter the endless life. We believe that you are God's holy Messiah" (vv. 68-69).

Jesus: "Even among you, my chosen intimates, there is a devil!" (v. 70).

STUDY XXVI.—*Jesus, the Revelation of God's Grace and Truth,
Divides the Nation (Continued)*THIRD DAY: Jesus Makes a Decisive Revelation of God's Grace
and Truth in Jerusalem at the Feast of Tabernacles. John
7:1-10:21

1. Jesus' failure to utilize the Messianic enthusiasm of the Galileans (6:14-15), together with the mystical sentimentalism of His discourse in the Capernaum synagogue, showed such apparent lack of practical force and plan as to alienate a large number of His following (6:60, 66). It probably nearly cost Him the Twelve (6:67) and widened the breach between Himself and His brothers. At an earlier time His brothers had not been confident of His mental balance (Mark 3:20-21), and now they are quite out of patience with Him. Their lack of patience came to a somewhat decisive expression as they saw Him making no preparation to go up to the Harvest Festival, the Feast of Booths (Lev. 23:34), at Jerusalem. Read 7:1-9 in the light of the following summary: *Jesus' brothers do not believe in Him; He speaks of the honesty with which He has borne witness to the evil in society, and of the popular unbelief that has resulted* (v. 7). The likelihood of Jesus' being arrested and prosecuted in Jerusalem (v. 1) is explained by 5:16-18. "If" in v. 4 is equivalent to "since." Vv. 6-8 seem to indicate that Jesus had not heard the "Inner Voice" of the Father, without which He would not act (cf. 2:4). He asserts that it has not been lack of foresight that has kept Him from the great festival. His brothers are so in sympathy with current ideas that it makes no difference when they act, but His own actions are so significant as to make it important to do nothing except when His Father indicates the ripeness of time.

2. After the family had started for Jerusalem the "Inner Voice" of the Father bade Jesus also go. In the middle of the joyful week He arrived and began to lecture boldly in the temple corridors. This action created a tremendous commotion. Read 7:10-36, a summary of which is the following: *At the Feast of Tabernacles in Jerusalem Jesus speaks of His own sincerity* (v. 18), *and points out with unsparing frankness the inconsistency of His enemies* (vv. 19, 24, 34); *the result is varying degrees of belief* (v. 31) *and unbelief* (vv. 20, 27, 30, 32, 35).

Personal Thought: "If any man willeth to do His will, he shall know the teaching, whether it be of God or whether I speak from myself" (7:17)

“Suppose that one of us, clear of all the vices, having a naturally active-minded, inquiring habit, occupied largely with thoughts of religion; never meaning to get away from the truth, but, as he thinks, to find it, only resolved to have a free mind, and not to allow himself to be carried by force or fear, or anything but real conviction—suppose that such a one, going on thus, year by year, reading, questioning, hearing all the while the Gospel in which he has been educated, sometimes impressed by it, but relapsing shortly into greater doubt than before, finds his religious beliefs wearing out and vanishing, he knows not how, till, finally, he seems to really believe nothing. . . . Finally, pacing his chamber some day, there comes up suddenly the question, ‘Is there, then, no truth that I do believe? Yes, there is this one, now that I think of it: there is a distinction of right and wrong that I never doubted, and I see not how I can; I am even quite sure of it.’ Then forthwith starts up the question, ‘Have I, then, ever taken the principle of right for my law? I have done right things as men speak; have I ever thrown my life out on the principle to become all it requires of me? No, I have not, consciously I have not. Ah! then, here is something for me to do! No matter what becomes of my questions—nothing ought to become of them if I cannot take a firm principle so inevitably true, and live in it.’ The very suggestion seems to be a kind of revelation; it is even a relief to feel the conviction it brings. ‘Here, then,’ he says, ‘will I begin. If there is a God, as I rather hope there is, and very dimly believe, he is a right God. If I have lost him in wrong, perhaps I shall find him in right. Will he not help me, or, perchance, even be discovered to me?’ Now the decisive moment is come. He drops on his knees, and there he prays to the dim God, dimly felt, confessing the dimness for honesty’s sake, and asking for help that he may begin a right life. He bows himself on it as he prays, choosing it to be henceforth his unalterable, eternal endeavor.

“It is an awfully dark prayer, in the look of it; but the truest and best he can make, the better and the more true that he puts no orthodox colors on it; and the prayer and the vow are so profoundly meant that his soul is borne up into God’s help, as it were, by some unseen chariot, and permitted to see the opening of heaven even sooner than he opens his eyes. . . . It is the morning, as it were, of a new eternity. After this all troublesome doubt of God’s reality is gone, for he has found him! A being so profoundly felt must inevitably be!”—HORACE BUSHNELL, *Sermon on the Dissolving of Doubts*.

STUDY XXVI.—**Jesus, the Revelation of God's Grace and Truth,
Divides the Nation** (*Continued*)

FOURTH DAY: **Jesus Makes a Divisive Revelation of God's Grace and Truth in Jerusalem at the Feast of Tabernacles** (continued). **John 7:1-10:21**

I. Consider again in detail 7:10-36: "Letters" (v. 15) refers to literature or rabbinical training. Jesus, unlike the rabbis, does not plume Himself upon His skill and success as a teacher or lecturer. He is a humble man, humbly speaking what God teaches Him (v. 16). This they will recognize if they are in sympathy with God (v. 17). His unselfishness is His recommendation (v. 18). Jesus then reverts to the situation in 5:18, and says that the authorities have no right to kill Him as a breaker of Moses' law, for they themselves break Moses' law (v. 19). Some in the crowd do not seem to know that the authorities wish to kill Him, and attribute His thinking so to a demoniacal hallucination (v. 20). Jesus argues, furthermore, that they themselves do the labor incident to the surgical operation of circumcision on the Sabbath, and they ought not to blame Him for having done something of advantage to a man's entire system. They ought to be less superficial in their judgments (vv. 22-24). In v. 25 some Jerusalem residents, who know the intentions of the authorities better than those in v. 20, appear. They know that the surmise that Jesus is the Messiah has been gaining ground, but they do not approve of it because the Messiah will come suddenly from some mysterious retreat, while Jesus is known to be a Nazareth man. Jesus hears of this objection and takes the subject up in His public lecturing. They do indeed know that He comes from Nazareth, but God is in Him and they would be in sympathy with Him if they were themselves in touch with God (vv. 26-29). This bold assertion of close relationship to God, though not an explicit assertion of Messiahship, brought the authorities almost to the point of arresting Jesus for blasphemy, but the author reverently notes that God's time had not yet come (v. 30). See further evidence of the tenseness of the situation in vv. 31-32. The officers were probably given several days to accomplish their errand, and were allowed to exercise some discretion in the matter. Jesus in His public lectures said that He should soon return to the Father who sent Him and that those who were so out of touch with God would not be able to follow Him there (vv. 33-34). The authorities were perplexed by this statement, and suggested in derision that

perhaps He whose chief following was among the disreputable and uneducated classes of His own race (cf. v. 48) would even take His chances among the despised foreigners (vv. 35-36).

2. The last day of the happy festival week arrived and the officers had not yet arrested Jesus. One of the features of the week had been the daily bringing of water in a golden vessel from Siloam to the temple by a joyful procession. This ceremony was regarded as symbolical of the out-pouring of the Spirit, and was also suggestive of the water supplied to the people in the wilderness. The ceremony gave Jesus His text. Read 7: 37-52: *On the last day of the feast Jesus makes specially friendly promises to the people (37-38) which result in belief (40-41, 46-50) and unbelief (44, 47).*

Jesus' point seems to be the tremendous assumption that personal association with Himself will satisfy the deepest needs and ambitions of the human spirit, and will make the human spirit a source of great streams of blessing to other persons. This was to be realized when the Spirit of the glorified Jesus should come to men. In v. 51 Nicodemus shows that he had been affected by his interview with Jesus (3: 1-15), and he is almost ready to declare himself an exception to the statement made in v. 48. His fellow Sanhedrists laugh him down with the derisive suggestion that he must be of uneducated Galilean extraction since he is so eager to claim a prophet for Galilee.

3. 7: 53-8: 11 is quite commonly regarded as not originally a part of this Gospel. Read it rapidly, regarding it as a picture of *Jesus dealing tenderly with a bad woman and plainly with her accusers.*

Personal Thought: "He that believeth on me, out of him shall flow rivers of living water." Blessings come not from things, but from persons, or from things only in so far as things are the expression of personal feeling. An ordinary human personality in association with the Spirit of Jesus Christ may be a channel of surprising good to others; the life of His Spirit will pulse out through him and revive dissipated men. Anyone may serve this purpose. It sometimes happens that even a person "who is not quite bright," but who is famous in the community for his unfailing good-will, quickens many a more gifted personality into renewed faith and hope and life. It is only necessary that a human spirit be intimately associated with the Spirit of Jesus Christ.

The Bactrian was but a wild childish man,
And could not write nor speak, but only loved.

BROWNING, *A Death in the Desert.*

STUDY XXVI.—**Jesus, the Revelation of God's Grace and Truth,
Divides the Nation** (*Continued*)

FIFTH DAY: **Jesus Makes a Divisive Revelation of God's Grace and Truth in Jerusalem at the Feast of Tabernacles** (continued). John 7:1-10:21

It is said that each evening of the Festival Week one of the great open courts of the temple area was brilliantly lighted, perhaps to suggest the light of the pillar of fire which led the people through the wilderness. This circumstance, like the bringing of the water from Siloam, also gave Jesus a text. Run rapidly over the paragraph 8:12-59 in the light of the following summary: *Jesus asserts His own honesty as a messenger of the Father* (vv. 14, 16, 38, 45), *and speaks plainly to His enemies of their evil disposition* (vv. 19, 44); *many believe* (v. 30), *though others are ready to kill Him in unbelief* (v. 59). Take up the paragraph in detail. With sublime confidence in Himself Jesus does not hesitate to say that everyone who comes reverently and penitently into personal association with Himself will be so related to God as to have that "light," or sincere love, that constitutes real life. He is confident that His personality is large enough to secure this result for the whole world of men (v. 12). In saying this Jesus simply gave expression to His own marvelous personal consciousness. He *felt* this capacity in Himself. The Pharisees could have objected that such personal consciousness might be mistaken. Instead of this they went so far as to declare that it must be mistaken, or even wilfully false (v. 13). To them Jesus replied (1) that He was sure of Himself (v. 14); and (2) that His Father had granted a corroboration of His personal consciousness (vv. 17-18). What this corroboration consisted in He does not here state, but in chapter 5 He stated that it was what His Father enabled Him to do. In v. 19 they apparently try to tempt Jesus into some explicit statement that shall serve as evidence in a formal prosecution for blasphemy. In reply Jesus says that since they do not know Him they do not know God. To "know" is to associate with, to be sympathetically acquainted with. His point is that since they do not feel attracted to Him, neither do they care for God, for He and the Father are alike. John remembers where Jesus was when these significant words were uttered (v. 20).

From v. 21 on the dialogue becomes more rapid and bitter on the part of the priests and rabbis. He asserts again that He is going where they cannot follow Him, meaning to God. The reason they

cannot go to God is their sin. During these critical days their sin has rapidly developed into such a fixity of malignant bitterness that Jesus says they will not repent, but will die in unabating bitterness of spirit (v. 21). The Jews sneeringly suggest that He may be meditating suicide. This would certainly remove Him to a place where they would not care to follow Him, and from which He came (v. 22). Jesus replies: "No, no, I am not from the lower regions where the suicide goes; I am from above. You are the ones that are from below. I do not belong to this sinful, perishing world, but you do. Unless you believe that I am from God, and attach yourselves to me, in the reverently obedient spirit due to God, I repeat, you will die in your sins" (vv. 23-24). In v. 25 the Jews try to draw from Him such a distinct avowal of Messiahship as will constitute ground for His arrest and conviction. Jesus' reply does not afford such an avowal. He says that He is what He has always represented, namely, a messenger and revelation of God (v. 25).

What probably perplexed the Jews in all this conversation was the fact that Jesus did not make statements regarding His Messiahship in the current technical phraseology which they would at once have seized upon and used as ground for convicting Him of blasphemy. To the mind of Jesus, the great spiritual relationship that He sustained to God the Father was all-important, more comprehensive and more profound than He could express in the terms currently used to describe Messiahship. His mission was to reveal God to men in His own person, and to attach men in faith to that personal revelation. Naturally, therefore, much that He said about Himself was upon this profound theme, and could not certainly be taken as a definite, technical assertion of Messiahship. While it evidently seemed to His enemies blasphemous, it was not of a character that made a distinct charge of false pretension to Messiahship quite possible. He proceeds in v. 26: "You are angry because I tell you that you will die in your sins, but your conduct is such as to afford ample ground for my judgment. I have many things to say of you in judgment. I know that they are truthful judgments, for they are inspired, as all I say and do is, by my Father. My remark a moment ago that you would die in your sins was God's judgment of you."

Personal Thought: "I do always the things that are pleasing to Him" (v. 29). Jesus evidently felt Himself to be sinless. His sinlessness is our comfort. What we want is to attach ourselves restfully and penitently to a great loving, sinless soul.

STUDY XXVI.—**Jesus, the Revelation of God's Grace and Truth,
Divides the Nation** (*Continued*)

SIXTH DAY: Jesus Makes a Divisive Revelation of God's Grace and Truth in Jerusalem at the Feast of Tabernacles (continued). John 7:1-10:21

Continue the detailed study, beginning at v. 31. Vv. 31-32 contain a remark made by Jesus to those who seemed favorably inclined to Him. Jesus warns these incipient disciples that it will cost something to continue in discipleship (v. 31), but says that such continuance will give them an acquaintance with truth that will free them (v. 32), that is, free them from bondage to the selfish habit which prevents the development of personality (v. 34). The hostile Jews catch up the conversation at this point and protest (v. 33). The idea of slavery suggests the *familia*, or household, and Jesus brings them back again to the unwelcome fact that He whom they hate regards them as slaves and Himself as the only one that can free them (vv. 35-36). He recognizes that they are Abraham's descendants as far as fleshly descent goes, but they are so fundamentally out of sympathy with Abraham's ideas that they wish even to kill Him (v. 37). He then says that He is like His Father and they are like their father (v. 38). This uncomplimentary allusion to their father perplexes them, for He seems to have admitted that they are "Abraham's seed." Jesus proceeds to deny that they are Abraham's descendants really and spiritually, for their treatment of God's truth as Jesus brings it to them is utterly unlike the conduct of Abraham (vv. 39-40). Again He presses on with the perplexing statement that they are "like their father." Since He seems evidently not to mean that Abraham is their father, they go back to the Old Testament idea that God is the Father of the nation, and assert that their ancestors were not idolaters and faithless to the nation's marriage covenant with Jehovah (v. 41). Jesus replies that their attitude toward Himself proves conclusively that they have no such spiritual relationship to God as warrants their calling Him their Father (v. 42). They cannot speak the dialect of God's family. Jesus' words have no meaning to them because they have no sympathy with the message that He brings from His Father (v. 43). Then Jesus comes out explicitly with the statement that their spiritual affinities are with the devil and not with God. Their present conduct is devilish. The devil appeared in the beginning in the Garden of Eden as a murderer and a liar. He lied to Eve (Gen. 3:4) and brought

death upon man. He had no "grace and truth." In their present murderous attitude toward Jesus and His message, the priests and rabbis are like the devil and not like God (vv. 44-47). The Jews become so angry that they simply call hard names: "Samaritan!" "Demoniac!" (v. 48). Jesus replies calmly, with full self-control: "I am not a demoniac. I am honoring God by fearlessly delivering His message, and you are guilty of dishonoring one who is faithfully honoring God (v. 49). I am not nervously anxious about my own reputation; God who judges truly will look out for that (v. 50). Let me appeal to you once more—if you will accept my message you will not die in your sins as I warned you a while ago; you will live the eternal life" (v. 51). Read their reply to this appeal in vv. 52-53. Jesus speaks again: "I know that the statement is astounding. I do not make it boastingly, but because my Father bids me do so, the Father whom you claim as God (v. 54), but whom you evidently do not know. If I should fail through fear to report the relation to God which He has made me so clearly conscious of, I should be as false as you are (v. 55). Your father Abraham looked forward with great anticipation to seeing the day which I have come to inaugurate. From his heavenly home he has seen it and rejoiced in it (v. 56). The Jews will not admit that Jesus came from heaven where He may have known Abraham, but persist in treating Him as a demoniac, and attribute to Him the crazy statement that He lived in Abraham's time (v. 57). Jesus quietly replies that He existed before Abraham was born (vv. 58, cf. Ex. 3: 14-15). At this piece of crazy blasphemy they begin to gather stones, but Jesus quietly slips away, perhaps with the help of the friendly element in the crowd (v. 59).

At this point a preliminary climax of these terrible days of ecclesiastical hate is reached by the author in his narrative. Again answer the question: What was the fundamental difficulty with the priests and rabbis? "If I say truth why do ye not believe me?" (v. 46).

Personal Thought: "The truth shall make you free" (v. 32). The proper adjustment of one's life to the truth leaves him free to realize all the latent possibilities of his personality. Electrical force is a great mysterious fact or truth. When one adjusts himself to it he is free to enlarge the scope of his physical life and influence in a multitude of ways. God in Jesus Christ is the greatest fact or truth there is. It is only when rightly adjusted to this great fact that the personality is free to become its utmost.

STUDY XXVI.—*Jesus, the Revelation of God's Grace and Truth,
Divides the Nation (Continued)*

SEVENTH DAY: Jesus Makes a Divisive Revelation of God's Grace and Truth in Jerusalem at the Feast of Tabernacles (continued) John 9:1-10:21

1. The rabbis have said that Jesus is a law-breaker. A law-breaker claiming to be intimate with God! Many think Him to be the Christ, but the priests and rabbis have decided to unsynagogue any man who expresses this conviction. To be excommunicated from the synagogue involved social ostracism and financial ruin, and was the worst fate that could befall a man who cared for respectability in a Jewish community. Apparently, immediately after the effort to stone Jesus (8:59), an incident occurred that John evidently regarded as bringing out into clear light the wicked inconsistency of the Jerusalem rabbis. Jesus and His disciples passed by a man born blind. The rabbis regarded such a calamity as the consequence of awful sin on the part of someone. Something so hideously wrong had been done that God had blighted him before his birth as one might blight an unblossomed bud by a touch. Jesus did not share this popular view of the case. He regarded the man who sat in darkness and shame as one in whom the tender love of God should shine out into the Jerusalem streets with a glory that would penetrate to the earth's end.

Read John 9:1-38 and select the adjectives that best characterize this man. Compare him with the men mentioned in 5:1 ff.

2. Look at the details of the incident. The peril from which Jesus had just escaped (8:59) brought vividly before Him what He well knew, namely, that His visible earthly career would soon be closed by death. His working day was nearly ended (v. 4). The thought of daylight and approaching darkness naturally merges itself into the thought of this poor man's long and continuous night of blindness. Jesus will give this man light, and in this way symbolize the function that He has come to exercise spiritually upon the world (v. 5). The man's interviews with the Pharisees will be taken up to-morrow.

Personal Thought: "That the works of God should be made manifest in Him" (v. 3). God utilizes suffering for the production of valuable results. This man had a share with Jesus in revealing the love of God. His experience has removed the cataract from our eyes and helped to convince us that the love and light of God are around us in our twentieth century sin and sorrow.

STUDY XXVII.—*Jesus, the Revelation of God's Grace and Truth,
Divides the Nation (Continued)*

FIRST DAY: *Jesus Makes a Divisive Revelation of God's Grace and Truth in Jerusalem at the Feast of Tabernacles (continued).* John 9:1-10:21

Continue the detailed study of the incident in 9:1-38. Read once more vv. 9-34, noticing the scientific exactness, terseness, unreadiness to go beyond the facts, and fearlessness of the man's replies. State in your own words the argument by which he drove the rabbis into a corner. In v. 24 the rabbis called upon him to attribute the cure directly to God and to see no significance in Jesus' relation to it. When the rabbis found themselves cornered they simply called hard names: they twitted the man with the moral scandal evident in his being born blind, and unsynagogued him (v. 34). Jesus heard that the man was now in some ways worse off than before. He had succeeded in begging a living while he was blind; now he had his sight, but was unsynagogued and could neither beg nor earn a living. His parents, too, were probably pitifully poor. The hard hatred of the rabbis had come down upon the defenseless man with tremendous force. Jesus hastened to him with a revelation whose tender directness is matched only by that made to another outcast (cf. 4:26). Read vv. 35-38.

In v. 39 there is reported a remark which Jesus subsequently made about the episode as a whole. The remark is in His usual enigmatical, thought-provoking style. He had come into the world to show men their real condition. The result of Jesus' action had been this: A man who sat in physical blindness and was supposed to be connected with some awful moral scandal had been found to be a candid, open-minded man who received physical sight and spiritual vision that enabled him to discern the Christ; those who posed as sure-sighted spiritual guides of the people had been revealed as unwilling to recognize the real Christliness of Jesus. If they really had possessed no power to recognize Jesus they would not have been to blame for not seeing, but they did have power of moral insight and were therefore guilty. Candid men will surely be led on to see that Jesus is from God. Read vv. 39-41. Read rapidly 10:1-21 in preparation for further study to-morrow, and see if you can detect any connection between its thought and the incident in chapter 9.

Personal Thought: This man's sufficient comfort in his great calamity was the fact that the Messiah was his friend (vv. 35-37).

STUDY XXVII.—*Jesus the Revelation of God's Grace and Truth,
Divides the Nation (Continued)*

SECOND DAY: *Jesus Makes a Divisive Revelation of God's Grace and Truth in Jerusalem at the Feast of Tabernacles (concluded).* John 10:1-21

The paragraph 10:1-18 is best understood if it be broken up into three parts. Vv. 1-5 constitute a parable which the rabbis were too "blind" to understand (v. 6). Read vv. 1-6. The sheepfold is an enclosure shut in by stone walls. There is a gateway into the sheep yard. In order to enter, one must either go through this gateway or climb over the wall. In vv. 1-5 there are two pictures: the sneaking sheep-stealer climbing over the wall (v. 1), and the shepherd coming in boldly through the gate (v. 2). The contrast here is between *Jesus as the rabbis regard Him* and *Jesus as He really is*. The rabbis represent Him as a law-breaker who is trying to steal the people away from the fold of Mosaic orthodoxy (7:12, 47). But Jesus always emphasizes the openness of His methods (cf. 18:20). The openness of His teaching and the recognition given Him by candid people, e. g. this blind man, are evidence that He is the shepherd. Read again vv. 1-5.

Vv. 7-10 constitute another parable: *Jesus, and not the rabbis, is the true and only way into the fold of God*. The rabbis had shut the door against the blind man whom they unsynagogued, but Jesus had let him in, and Jesus alone is the door. The evidence of it is His loving good-will contrasted with the spiteful, malevolent hearts of the rabbis. They have the disposition of sheep-stealers. If life is the adaptation of an organism to its surroundings, show how Jesus gives His disciples abundant life (v. 10).

In v. 11 begins another "parable": *Jesus, and not the rabbis, is the real shepherd*. In vv. 11-18 what does Jesus cite as evidence that He is the shepherd and that the rabbis are not shepherds? How had this been evident in the recent episode of the blind man? In vv. 16-18 Jesus looks out into the wide world and also reveals His consciousness of the fact that it will cost Him His life to save the sheep.

Note the usual "division" in vv. 19-21.

Personal Thought: The rabbis cared only for themselves. They would never die for a poor man! Jesus stands to-day in the midst of the world's humble and despised like a shepherd in the midst of a huddling, frightened flock of sheep, ready to take them where there is food and life. Are your sympathies being trained into agreement with His?"

LEAD BY XXVII — Jesus, the Revelation of God's Grace and Truth,
Divides the Nation (Continued)

THIRD DAY: Unbelief Further Developed in the Capital at the
Feast of Dedication. John 10:22-39

In the light of the following summary read 10:22-39 in order to note the main facts and general effect of the episode: *Three months later in Jerusalem Jesus asserts His own honesty and claim to belief as God's messenger, and charges His enemies with inconsistency; this results in further unbelief (v. 29).* It appears here that Jesus had made no formal declaration of Messiahship which could be used as evidence against Him in a formal prosecution. He had not set up the Messianic standard and called the nation about it in the usual fashion of pseudo-Messiahs. His constant insistence upon His intimate relation to God His Father seems not to have been considered by the rabbis as equivalent to such a declaration. It verged on blasphemy, to be sure, but definite evidence for a formal charge of blasphemy was more vague and elusive than a definite formal announcement of Messiahship would have been. Jesus replies (v. 25) that the deeds of love and power which His Father has enabled Him to perform have all along proven conclusively that He is from God. He takes up again the figure of the shepherd, which He used three months before. He says that the reason the rabbis are not drawn to Him is that they are not of God's flock (vv. 25-27). In vv. 28-29 He speaks of someone trying to "snatch" some of His sheep away from God. This may well refer to the attacks that the rabbis had been making upon the unsynagogued blind man (9:34) during the past three months. The poor man had been telling Jesus the story of his troubles. The Father who made Jesus the "shepherd" had so identified Jesus with Himself that Almighty Power is pledged to the protection of the sheep (vv. 29-30). In v. 33 Jesus meets them on their own plane and maintains that calling Himself the Son of God is not sufficient ground for proceeding against Him as a blasphemer, for the Scripture itself applies the title to judges. Compare Ps. 82:6, a psalm written with Ex. 21:6, 22:7-9 (R. V. margin) in mind. State in your own language once more the argument by which Jesus justified Himself for expecting the reverent attention of the nation.

Personal Thought: "I and the Father are one." It is the simple fact of experience that in Jesus Christ we find God the Father. Our highest conception of God contains nothing that is not realized for us in Jesus Christ.

STUDY XXVII.—*Jesus, the Revelation of God's Grace and Truth,
Divides the Nation (Continued)*

FOURTH DAY: After a Brief Visit to the Scenes of His Earliest Ministry, Jesus Does a Wonderful Deed in a Suburb of the Capital. *John 10:40-11:53*

1. Read 10:40-42. Jesus went back to the place where He had met His friend, John the Baptist, now dead, where He had first met His disciples, and where their first Messianic enthusiasm had been experienced. Now He is almost an outlaw at the capital! His spirit is refreshed by meeting believers in this quiet retreat.

2. Jesus was soon summoned from this quiet retreat, and in a suburb of Jerusalem there occurred the most striking revelation of Messianic friendliness that had yet been made. Jesus goes back to Jerusalem at the risk of His life to comfort two sisters who are grieving over the death of their brother. He makes also the supreme exhibition of Messianic power, for He follows His friend down into the dark pit of death and draws him back. John as usual shows that this wonderful revelation of God's grace is followed by a decisive culmination of unbelief on the part of the priests and rabbis. Read 11:1-53 in the light of the following summary, making your imagination produce the picture described in each verse, and noting every trait in the character of Jesus that appears: *Jesus goes fearlessly back to Jerusalem and with great compassion (v. 35) brings His friend Lazarus back to life; He proves that belief in Himself secures life (v. 25); as a result many believe (v. 45), but the unbelieving priests and rabbis formally decide to kill Him (vv. 47-53).*

3. Take up the narrative in detail. V. 2 indicates that this person was a well-known character among those for whom this Gospel is being prepared. As soon as Jesus heard the news He knew from His Father that there was no occasion for solicitude (v. 4). The Inner Voice bade Him do nothing for two days after the urgent message reached Him (vv. 5-6). Jesus knew that Lazarus was dead (vv. 11-14). He also knew that He was to raise Him from the dead. This knowledge came to Him in answer to prayer (v. 41). In vv. 9-10 Jesus says that the Inner Voice of His Father's command, which shines on His path and makes it light as day, shows Him that the visit to Jerusalem is not a pitfall.

Personal Thought: Read v. 16. Thomas is slow of apprehension, but sturdy in affection. Even though Jesus' vision of an ideal civilization were a vain one, there could be nothing better than going down to defeat with Him in the effort to realize it.

STUDY XXVII.—*Jesus, the Revelation of God's Grace and Truth,
Divides the Nation (Continued)*

FIFTH DAY: *Jesus' Wonderful Deed in the Suburb of Jerusalem
(concluded). John 11:1-53*

Is there any evidence in vv. 17-30 that anyone desired not to have Jesus' enemies in Jerusalem know that He was near? Martha seemed to feel that Jesus could do something even then (v. 22), but did not have in mind a restoration to life (vv. 24, 39). In vv. 25-26 Jesus asserts His power to give an enduring life in the Messianic Kingdom to those who attach themselves in faith to Him. Wherever He is, there resurrection power is present. This much Martha believed, and it did her good to emphasize what she believed (vv. 26-27). When Mary came to Jesus she broke out into the oriental wail, and the friends from the city joined her in it (v. 33). Jesus was profoundly moved (v. 33) and the tears flowed silently down His cheeks (v. 35). He wished to go to the grave and do quickly what He had come to do (v. 34). Why was Jesus so profoundly moved, since He knew that Lazarus would soon be restored? Jesus wished to show that it was His Father who enabled Him to shout into the burial chamber and call the dead friend forth (vv. 41-43).

The priests and rabbis felt that this last great deed of Jesus would convince the people of His Messiahship and result in an insurrection. The Romans would put down an insurrection, and they themselves, since they would be shown unable to control the people, would lose their standing. In this emergency the high priest spoke out like the machine politician that He was (vv. 49-50). John saw in his words a deeper meaning (vv. 51-52). The fundamental reason why both priests and rabbis wished to kill Jesus was that He interfered with the realization of their selfish ambitions. They were no more selfish than other men in other days who sacrifice whatever comes between them and the gratification of their personal ambition. Only in this case it happened to be the Christ of God that stood in their way.

Personal Thought: Highly developed selfishness makes a man blind. He will not see things as they are. He will not see the value of life and friends; he will not see anything attractive in Jesus Christ. Therefore, as a man values his real life and power of appreciation of all things high and holy, he must fight selfishness in himself. He must call upon Jesus Christ to save him from the daily life of developing selfishness and the inevitable misery that it entails.

STUDY XXVII.—*Jesus, the Revelation of God's Grace and Truth,
Divides the Nation (Continued)*

SIXTH DAY: Jesus Goes to Jerusalem for the Last Feast. John
11:54-12:35

1. After the bringing back of Lazarus, Jesus slipped quietly away from the Jerusalem authorities. Read 11:54-57: *Quiet waiting in Ephraim with the believers (v. 54) for the final exhibition of unbelief (v. 57). Read 12:1-11: In spite of the purpose of the Sanhedrin to kill Jesus, He comes early to the feast and is given a banquet by the Bethany friends; Jesus and Lazarus attract the common people; therefore the unbelieving priests and rabbis plan to kill Lazarus also. Jesus is still in the home. His Messiahship, which began in personal friendships (1:35-57), in a wedding (2:1-11), and has just manifested itself wonderfully at a funeral (chap. 11), is still a matter of the home, of social life and individual joys and griefs, a manifestation of the friendliness of God in the commonplace relationships of daily life rather than in a political office and busy interviews with "important persons."*

2. Read 12:12-43: *Jesus enters the city with the believers (vv. 12-19); the susceptible Greeks appear (v. 20), and He speaks with great graciousness of His readiness to suffer and of His desire to have His friends with Him in glory (v. 26); but the leaders will not believe (vv. 36-40).*

The Greeks (v. 20) were probably foreigners who in their home cities were accustomed to attend the Jewish synagogue and to worship Jehovah without becoming Jewish proselytes (cf. Acts 10:1-3; Luke 7:2-10). They probably came from Philip's town. When Jesus heard that these representatives of the great Gentile world wished to have an interview with Him, His spirit kindled (v. 23). Perhaps some such vision as that in Rev. 7:9-10 passed before His mind. He saw the evil world dominated by the evil one, transformed into a humanity gathered about Himself (vv. 31-32). Read carefully vv. 24-33, in which Jesus states that this vision can be realized only through His death. Jesus knew that He could draw all men to His friendship only through self-denial. If He refused to deny Himself and die, His eternity would be a lonely one (v. 24). This is as true of His disciples as of Himself (vv. 25-26). In vv. 25-36 He makes His final appeal, and then leaves for a day or two of quiet before the end.

Personal Thought: Jesus hungered for friendship. His conception of heaven was to be in the midst of His friends, and His conception of hell to be left "alone" (v. 24).

STUDY XXVII.—Jesus, the Revelation of God's Grace and Truth,
Divides the Nation (*Concluded*)

SEVENTH DAY: The Doom of the Unbelieving Element in the
Nation. John 12:36-50

1. Jesus' last words to the nation were words of warning. They still had a chance to believe in Him. If they rejected this chance they would pass out into the darkness with no sense of purpose or destination. Read again vv. 35-36. The result of Jesus' long revelation of God's grace and truth to the national leaders is described in vv. 37-43. Their punishment for rejecting Jesus was to be left in a state which was the natural consequence of their action. John has already made it evident that the people favored Jesus, and that it was the ecclesiastical "machine" that determined to kill Him. Now He notes that many of the priests and rabbis were convinced that Jesus was from God, but did not dare to go against the "machine" (vv. 42-43).

2. In vv. 44-50 John summarizes the gist of the message to the nation. In v. 36 Jesus left the temple, and vv. 44-50 are therefore not thought of as spoken at any particular time. They are rather His long cry (v. 44) to the nation during His entire ministry. Read these verses and make a list in your own words of the principal statements in them.

Personal Thought: "His commandment is life eternal" (v. 50). God is not bent upon making men do some hard thing just for the sake of seeing them do it. His commandments are like the orders of a ship's captain in time of peril at sea. They mean life to the men who obey them. Or they are like a father's directions to his children in great danger. They throb with the father's eager and loving desire to see his children escape trouble.

STUDY XXVIII.—**Jesus Makes an Unreserved Revelation of Grace and Truth Privately to His Disciples, Which Results in Belief**

FIRST DAY: Jesus Shows His Disciples Love Expressing Itself in Common Service. John 13:1-20

In chapters 13-17 Jesus is shut in with the disciples and speaks with an unreserve that has not been possible in His words to miscellaneous audiences. His love is so deep and tender that it can content itself with nothing less than some almost extravagant expression of itself, like the intense love of the mother of a sick child, who is eager to do even the most menial service. The love glorifies the act which might otherwise seem servile or unbecoming. Read 13:1-20: *Jesus, in the full consciousness of His mission to manifest the Father (v. 3), is impelled by His strong friendliness (v. 1) to do a surprising service for His disciples; He also speaks frankly about treachery in the inner circle, and tries to forestall the effect of it on their belief in Him (v. 19).* The disciples stared as they saw Jesus laying aside His outer garment (v. 4) for this humble service. Peter objected, but Jesus promised to explain in a few moments (v. 7), and told him that he would have no part in the Messianic Kingdom if the service were not accepted (v. 8). After the bath which ceremonially prepared one to eat the Passover Supper, it was necessary only to wash the feet which might have touched some contaminating substance on the way to the supper (v. 10). There is a play on the word "clean." One man in the group was not spiritually cleansed for the supper (v. 11).

After Jesus had gone around the group with basin and towel, He explained His action (vv. 12-17) as He had promised to do (v. 7). What did He intend His action to teach the disciples?

They are not to let the fact that one of their number is a traitor destroy their self-respect or mutual confidence (v. 20). The traitor is not really one of them (v. 18).

Personal Thought: "If ye know these things, blessed are ye if ye do them" (v. 17). "Christian service" in Jesus' thought is a very simple thing. It springs from love and consists in a readiness to do whatever commonplace kindness the intercourse of daily life makes possible. He who cultivates this spirit knows what true "blessedness" is. The deep joy of Jesus Himself wells up in His heart.

STUDY XXVIII.—Jesus Makes an Unreserved Revelation of Grace and Truth Privately to His Disciples, Which Results in Belief

SECOND DAY: Jesus Sends Away the Traitor and Begins His Most Confidential Revelation of Grace and Truth. John 13: 21-38

Read John 13: 21-38: *The spirit of Jesus is seriously disturbed by the presence of the traitor in the inner circle (v. 21), and after the traitor is sent from the room (v. 27), Jesus emphasizes the fact that such friendliness towards each other as He has felt for them is to be the essential characteristic of discipleship (vv. 34-35); He speaks frankly to Peter about his impending disloyalty (vv. 36-38).* According to vv. 23-26, Peter and the one whom Jesus loved knew who the traitor was. Judas evidently sat near Jesus, perhaps next to Him, and overheard enough to know that He was being designated as the traitor. Something in the action of Jesus brought Judas to the full determination, and Jesus saw that the only thing now to wish for was that the terrible experience be over as soon as possible (v. 27). If the "feast" in v. 29 is the Passover Supper, then John's Gospel represents Jesus to have been arrested the night before the Passover and to have been crucified on the day in the evening of which the Passover was eaten. Such a representation is different from that in the Synoptic Gospels, which represent Jesus to have been arrested after having eaten the Passover Supper with His disciples. It is maintained that the "feast" here in v. 29 refers to a feast regularly observed the day after the Passover Supper. After Judas had gone out into the night, which John seems to feel was also the night of his soul (v. 30), Jesus spoke with greater freedom. He spoke first of his own exaltation that was immediately at hand (vv. 31-33). The long faithful effort to reveal God in terms of human life and death was almost ended. Although the priests and rabbis had contemptuously rejected His revelation, God was about to vindicate Him by taking Him to Himself.

Personal Thought: Read vv. 34-35. Jesus' fundamental ambition for His disciples was that they might reproduce in their lives His most prominent characteristics. His great Messianic work consisted in so living in the commonplace relationships of life as to reveal fully the love of the unseen Father. He is concerned about only one thing, namely, that His disciples shall do the same thing.

STUDY XXVIII.—*Jesus Makes an Unreserved Revelation of Grace and Truth Privately to His Disciples, Which Results in Belief*

THIRD DAY: The Confidential Revelation. John 14

1. Before reading any further on this page, read chapter 14 rapidly through and make up your mind what its main drift is.

2. Compare the following summary with the result of your own reading: *Jesus appeals to the inner circle to believe in Him as a revelation of God (vv. 1, 6-11), urging as motives the achievements through prayer that will be possible to them (vv. 11-14), the endless association with the holy, eternal, and helpful Spirit of God that will be theirs (vv. 16-24), and the peace that He will leave with them (v. 26).*

Begin a closer survey of the chapter: "Do not be worried by what I have said (13: 33, 36-37) about going away. You believe in God as an abiding, though unseen, fact; have the same confidence in me (v. 1). My going away is in your interest, for I am going away to provide a future in which you and I shall work endlessly together" (vv. 2-3). The figure in v. 2 seems to be that of a homestead with rooms enough for all the children. Jesus' love for these men is so strong that He cannot do without them. Read again 13: 1. Vv. 4-6 bring out the perplexity of the disciples. The idea of the Messiah "going to His Father," seemed to them before the event an unintelligible conception. What it is for us to "come to the Father" is best understood by thinking of other personal relationships. When we say that we cannot "get at a person" we mean that he will not share with us the great fundamental purposes and ambitions of his life. The "way" to God is Jesus Christ, because in Jesus Christ's own person God is ready to share with us His own purposes and ambitions. Spiritual truth does not consist in statements, but in the attitude of a person. Jesus Christ's personality is exactly what it ought to be; He is absolutely "the truth." "Life" also consists in right relations to personal environment. Jesus Christ's relation to God and man is exactly what it ought to be. He is therefore "the life."

Personal Thought: "No one cometh unto the Father but by me" (v. 6). This is not an arbitrary statement. Jesus Christ is God at His clearest in terms of human personality. In the nature of the case, therefore, no human being can get at God in any adequate way except through Jesus Christ.

STUDY XXVIII.—*Jesus Makes an Unreserved Revelation of Grace and Truth Privately to His Disciples, Which Results in Belief*

FOURTH DAY: The Confidential Revelation (continued). John 14

In v. 8 Philip asks for some theophany like that in Ex. 33:18-23. Jesus' reply is that His own character expressing itself in daily life is a perfect theophany. His words and deeds of absolutely pure love constitute Him a flawless expression of the unseen God. God is not simply like Jesus, but is *in Him* (vv. 9-10). Jesus feels in His own personal consciousness that this is so. He would be glad to have His disciples feel sufficient confidence in Him to believe His simple report of His own personal consciousness, but if this is too hard for them, let them be convinced by the character of His deeds of love and power (v. 11). "Anyone who will believe in me will be able to accomplish through prayer greater results than I have ever achieved" (vv. 12-15). This is because Jesus so loves His disciples. He takes as great delight in their accomplishments as in His own, and will share His own achievements with them. "If you yield me a love so sincere as to involve obedience, I will have the Father send you a Great Helper, who will help you as I myself have been doing, and who will never leave you" (vv. 15-17). The Greek word for "Comforter" is better translated "Helper" (margin R. V.). He is called not only the Helper, but also the "Spirit of Truth"; that is, His characteristics are kindness and honesty, "grace and truth." "After I disappear I shall keep on loving you just the same, and shall be able to make you feel it. I shall still continue to bring God to you (vv. 18-24). The Helper who continues my work will keep my teachings fresh in your minds (vv. 25-26). You have often wondered at my unruffled peace of mind in spite of all the hatred that I have experienced. This peace is my legacy to you. It is better than the legacies that men of the world leave behind them! (v. 27). Now do not be anxious because I am to leave you. Your love for me should lead you to congratulate me, for it is an honor to be called back to the Father. My reason for speaking to you of it has not been to alarm you, but to forestall anxiety (vv. 28-29). My words must be few for I have a great temptation to endure. It is the Father's arrangement and will prove to the world that I really do love the Father and will obey Him at any cost" (v. 31).

Personal Thought: Have you claimed your legacy of peace?

STUDY XXVIII.—*Jesus Makes an Unreserved Revelation of Grace and Truth Privately to His Disciples, Which Results in Belief*

FIFTH DAY: The Confidential Revelation (continued). John 15

1. When Jesus' conversation reached the end of chapter 14 it was interrupted by the departure of the company from the room in which they had gathered. The sight of a vine may have suggested the figure in 15:1, but Israel was often spoken of by the prophets as God's vine. Read chapters 15 and 16 rapidly and before reading further on this page determine their main drift.

2. Now compare the result of your reading with the following summary: *Jesus emphasizes the intimate personal relationship that will exist between Him and those who believe in Him (15:1-8); He tells them how much He loves them (15:9-16), and tenderly warns them that they will have to suffer for His sake, but promises them glorious days afterwards (15:18-16:12); the clouds break away and the disciples finally respond heartily that they believe (16:29-30).*

3. Take up chapter 15 in detail. "I shall be to you like a vine whose branches are so tended by God Himself as to produce the largest possible fruitage of loving life" (vv. 1-8). These words are not a threat, but a promise. In calling Himself the "genuine" vine (v. 1), He implies that He and those who identify themselves with Him are the real nation concerning which God's prophets have spoken. God wishes to secure the largest possible output of love, and so "cleans" the vine of all superfluous growth (v. 2). The men to whom Jesus is speaking are all "clean" for fruit-bearing. His teaching and personal influence have made them so (v. 3). The point to be scrupulously guarded is their union of spirit with Him (vv. 4-6). If this be so close that they may be said fairly to live in Him, and to give immediate acceptance to every message that comes from Him, they will be constantly breathing out prayerful aspirations that will find realization (v. 7). If they yield large fruitage of love and prayerful achievement, God will be made glorious in the sight of men and they will accomplish the true work of disciples (v. 8).

Personal Thought: This unflinching and abundant good-will is to be exercised towards those who are uncongenial and in situations that are trying. There is absolutely no way to do this except by keeping in constant touch with the great heart of Jesus Christ.

STUDY XXVIII.—Jesus Makes an Unreserved Revelation of Grace and Truth Privately to His Disciples, Which Results in Belief

SIXTH DAY: The Confidential Revelation (continued). John 15

In v. 9 Jesus breaks out in unrestrained tenderness. "God," He says, "does not love me more than I love you! Rest trustfully in my love by doing all my bidding, just as I have rested in my Father's love by doing all He bade me (vv. 9-10). My motive in saying these things to you is my desire to see you as perfectly happy as I am (v. 11). This happiness can be realized only in such love for each other as you have seen me feel for you (v. 12). My love for you is soon to be put to the extreme test (v. 13). I am dying for you as a man dies for his friends. You must be real friends to me and show that friendship by loving each other as I have loved you (v. 14). You and I have been thought of as master and servants, but my heart bids me give you a higher title, and that is "Friends." I have not treated you as servants; I have shared with you as with friends all the secret things that God has revealed to me (v. 15). I loved you before you began to love me, and I invited you to be with me in the close relation of discipleship that you might bear the rich fruitage of an invincible and unfailing life of love so great that God can safely trust you to use in love anything that you care to ask Him for (v. 16). I must say it to you again: my commandment is simply that you love each other (v. 17). You must have this invincible love in the face of a world of hate. Your life will be so incomprehensible to the world's hate that you will suffer as you have seen me suffer at the hands of the priests and rabbis (vv. 18-20). The trouble with the world is that it is not acquainted with God (v. 21). The priests and rabbis would have gone on as usual with ritual and theology, unaware of their real antipathy to God, if I had not brought God to their very doors in my own personality (vv. 22-24). The Scripture predicted their hatred (v. 25). When the Great Helper, the Spirit of Truth, comes He will continue my insistence that I am from God, and you who have known me so long must join Him in this insistence" (v. 27).

Personal Thought: "Bear ye also witness" (v. 27). Our Lord has left us an unfinished work. In fellowship with the strong Spirit of God we are to report that we have found Jesus to be the one who brings us to the Father.

STUDY XXVIII.—*Jesus Makes an Unreserved Revelation of Grace and Truth Privately to His Disciples, Which Results in Belief*

SEVENTH DAY: The Confidential Revelation (continued). John 16

Begin at 16: 1, and compare the text carefully with the paraphrase: "I am telling you beforehand how much trouble you will have so that you may not be surprised by it and led to give up (vv. 1-2). The explanation of men's hatred of you is that they do not comprehend God and myself (v. 3). I did not tell you of this trouble to come when you gathered about me in the first flush of your Messianic enthusiasm, because I was with you and could help you to bear it as it began to come (v. 4); but now I am to leave you and return to Him who sent me. You scarcely dare to ask me the question that is uppermost in your minds, but I know that your hearts are sad (vv. 5-6). I want you to feel sure that it is a good thing for you to have me go. The Great Helper will not come to you if I stay here in the flesh with you (v. 7). Great things will be done when He comes to you. He will invade the world of hate that persecutes us and make sin, righteousness, and judgment great realities to it. He will show the world the sin of failing to accept me as the revelation of God; He will make the world see that I am not the wicked one the rabbis declare me to be, but a righteous one whom God has taken to Himself. He will make men feel the force of judgment as they see the proud spirit of the world increasingly condemned (vv. 8-11).

I have it in my heart to say many things to you that you are not yet equal to hearing. However, when the Spirit of Truth comes, He will go on with the revelation; for He, like myself, will speak what He hears from the Father, and He will lead you into the truths of the New Order (vv. 12-13). He will make me appear glorious, for He will take my great ideas and teach them to you. I say my ideas, for all the ideas that lie in the mind of God are mine (vv. 14-15).

Write a paragraph that shall sum up the thought of 16-24.

Personal Thought: "Ask and ye shall receive, that your joy may be full." God is a father who wishes to make His children glad by giving them things. He will not spoil His children by giving them too many things, or the wrong kind of things. When they have grown into perfect sympathy with Jesus Christ they are not likely to want what they would better not have.

STUDY XXIX.—*Jesus Makes an Unreserved Revelation of Grace and Truth Privately to His Disciples, Which Results in Belief* (Continued)

FIRST DAY: The Confidential Revelation (continued). John 16: 25-17:26

1. In continuance of the detailed study read again 16: 25-33. Jesus anticipates a time when His disciples will be better able to comprehend the truths which mean so much to Him than they now are (v. 25). They will then see that He is not between them and the Father, but that in Him the Father has come directly to them in love (vv. 26-27). After Jesus' reiteration of His great message (v. 28), the clouds seem to be breaking away from the disciples' outlook and they confess to a better understanding of Him. It is only a partial clearing away, however. His half apology for speaking to them in parables (v. 25) makes them wish to seem to have a clearer understanding of His words than they really have (v. 29). Anyway, they do not wish Him to think that they doubt either His knowledge or His ability to tell what He knows so clearly as to make questions unnecessary (v. 30). Jesus recognizes the incompleteness of their understanding, and with characteristic sincerity warns them that they will soon abandon Him (vv. 31-32). However, there is a better time to come, when their perplexed and unstable faith will be replaced by a peaceful trust in Him. Even the world's persecution, which for a few hours will scare them away from Him, will not permanently frighten them. They will soon see Him overcome the worst that the world can do, and then they will have everlasting good cheer (v. 33).

2. As Jesus' spirit kindled with strong love for His disciples, He finally lifted them up in prayer and laid them on the heart of the Infinite Father. Read chapter 17 through rapidly and make a list of the principal things for which Jesus prayed. What did He want for Himself? What did He want for His disciples?

Personal Thought: "Ye shall be scattered every man to His own and shall leave me alone" (16: 32). Every man to his own and Jesus left alone! It is a situation that repeats itself. Many a man looks only to his business or pleasure, and leaves Jesus alone in His great effort to meet the world's needs. The situation would be pathetic if it were not for the words that follow: "And yet I am not alone." The Almighty Father is with Him, and ultimately it will be the men who went busily about their own selfish concerns that are alone.

STUDY XXIX.—**Jesus Makes an Unreserved Revelation of Grace and Truth Privately to His Disciples, Which Results in Belief** (*Continued*)

SECOND DAY: The Confidential Revelation (continued). John 17

Look in detail at the great prayer. The sense of crisis was strong in the mind of Jesus, and He wished God to help Him so gloriously through the crisis that He might continue to be a glorious revelation of God and so make God glorious in the eyes of men (v. 1). His whole mission had been to show men in His own person the glorious God of grace and truth, and so attach them to Himself, the manifestation of God, as to give them enduring life. He must not fail to do this in the final crisis. Read carefully vv. 1-3. In vv. 4-6 Jesus reports the accomplishment of His errand. He has made God's "name," that is, His personal character, known to men. And now He longs for the resumption of the state in which He existed before the errand to the earth was undertaken, before ever there was any earth with its burden of sin and suffering to be transformed into the scene of the civilization of the endless life.

Jesus considers those who have recognized Him as the revelation of God to be in especially sympathetic relation to God Himself. They were willingly the property of God, and were entrusted by God to Jesus. Read vv. 6-8. Jesus has them in charge and is in a sense responsible for them. Therefore He begins in v. 9 to pray earnestly for them. He feels that in a sense His reputation rests with them. What He can succeed in making of them will give Him His reputation in the world. That is, He is "glorified in them" (v. 10). Note in v. 11 the thing that He is chiefly concerned about. It is that the disciples may be kept in vital association with God, whom Jesus has brought to them. If this can be, they will be harmoniously related to each other (v. 11). Jesus has kept them in life, except one, but He does not feel that He is responsible for the loss of this one (v. 12). The reason for His praying in their presence is that they may so realize the situation as to feel the deep joy that Jesus Himself experiences (v. 13). What was there in the situation that occasioned Jesus' joy?

Personal Thought: "Thou gavest them to me." Think of yourself as the gift of God to Jesus Christ. You are not simply committed to Him by your own weak resolution, but behind your resolution is the will of God. Jesus Christ is to do with you and for you whatever His unspeakable love wills.

STUDY XXIX.—**Jesus Makes an Unreserved Revelation of Grace and Truth Privately to His Disciples, Which Results in Belief** (*Concluded*)

THIRD DAY: The Confidential Revelation (concluded). John 17

Read carefully vv. 14-19. Jesus prays that this company of men may be kept free from the spirit of selfishness that prevails in the world (v. 15). They are to be "sanctified;" that is, set apart as sacred to God's uses in the world, just as Jesus Himself has been. That which secures this result is their loyal acceptance of the truth in God's message to them (vv. 17-18). Jesus openly, in the sight of His disciples, sets Himself apart as sacred to God's uses, as one who always accepts God's messages of truth (cf. 8:29), in order that the disciples may be induced by His example to do the same (v. 19). In v. 20 He begins to pray for the church to be. The sight of a body of men conspicuous for their unflinching love to each other will seem to the world a phenomenon that can be accounted for only on the supposition that He whose name they bear came forth from God, and that He and they are in vital connection with God (vv. 20-23). In v. 24 Jesus prays that He may never be separated from His friends. He wishes to share the glory of the other world with them, just as He has always shared everything with them in this world. Jesus has revealed God to them, and He will reveal Him still further in His death and resurrection (vv. 25-26a). His great final petition is that the disciples may be an incarnation of the love of God, and that in them He may find continued expression for Himself (v. 26b).

Read once more the entire chapter, imagining yourself to be a member of the listening group, and remember that as Jesus felt when He spoke these words, so He feels now. As He prayed for these men, so He prays for us now.

Personal Thought: "That the love wherewith thou lovedst me may be in them, and I in them." The mighty love of God for His well-beloved Son, a love that is older than the stars and stronger than all passion, is to well up in the heart of the disciple of Jesus Christ. It will not overpower him and destroy his individuality. It will gradually, under the daily superintendence of the Christ in him, become his own. No human enmity will be able to quench it. He will be perfect as His Heavenly Father is perfect (Matt. 5:48).

STUDY XXIX.—**Jesus' Final Revelation of God in Death and Resurrection Confirms the Belief of the Disciples**

FOURTH DAY: Jesus is Arrested by the Unbelieving Priests and Rabbis. John 18:1-12

1. In 1:19-12:50 we saw Jesus making a revelation of God's grace and truth that divided the nation into those that believed and disbelieved with varying grades of intensity. In chapters 13-17 Jesus, in the privacy of the inner circle, revealed God's grace and truth with great unreserve, and secured an expression of belief from the disciples. Now in chapters 18-20 occurs the culminating expression of unbelief on the part of Jesus' enemies, who crucify Him; and also the culminating manifestation of God's grace and truth, which wins from the disciples complete and enthusiastic belief.

2. Read 18:1-12 with active imagination. What evidence is there here of Jesus' kindness, especially in His relation to the disciples with whom He has just been talking and praying so affectionately? Look the paragraph over for indications that the account comes from an eye-witness. Judas appears here as superintending the arrest. Two elements were present in the arresting party: the "band" (v. 3), that is, a cohort of Roman soldiers with its chiliarch (v. 12), and "officers," that is, Jewish officers from the court of the Sanhedrin and the temple police. A cohort was regularly about six hundred men. Possibly "the" cohort in the barracks was put at the disposal of the Sanhedrin, and so large a detachment as was thought necessary was despatched on this errand. They evidently anticipated difficulty in arresting Jesus. Those who advanced to arrest Him were evidently nervous. When He stepped boldly forward perhaps they feared that He was enticing them into an ambush of His followers. More probably if the Jewish officers were at the front they feared that He would exercise against them the uncanny power of Beelzebub, by which He was supposed to have done His mighty works. In any case, they stumbled over each other in a quick retreat for a moment (v. 6). Then they gathered courage, seized and bound Him.

Personal Thought: "The cup which the Father hath given me, shall I not drink it?" Any hardship can be endured with readiness and steadiness if only it be evidently the will of God, for God is a Father, and nothing that can come from the Father can harm us. On the contrary, it is wholly good. Suppose that Jesus had dashed the cup down and refused to drink it!

STUDY XXIX.—*Jesus' Final Revelation of God in Death and Resurrection Confirms the Belief of the Disciples*

FIFTH DAY: *Jesus Before the High Priest and the Procurator.*
John 18:13-32

1. John's account of what the Jewish authorities did with Jesus is very meagre. The trial and condemnation in the Sanhedrin, of which the Synoptic Gospels make so much, he omits entirely. He hints at some informal hearing in the palace of Annas, the old ex-high priest. Read vv. 12-14, 19-24. What did the high priest suspect Jesus of doing? Why did Jesus resent his question?

Read vv. 15-18, 25-27, which contain matter sufficiently considered in the study of the Synoptic Gospels.

2. Read vv. 28-32 with careful attention to all the details. In v. 28 if the "passover" refers to the paschal lamb, then this Gospel represents Jesus to have been crucified before the paschal supper, instead of after it as the Synoptic Gospels represent. It is maintained that the "passover" refers not to the eating of the paschal lamb, but to a celebration which occurred the day after the paschal supper.

We are to trace the steps in the hearing before the procurator. The delegation from the Sanhedrin sends Jesus inside the prætorium to the procurator's office, probably in the custody of a soldier who had no fear of ceremonial defilement from entering a foreigner's house (v. 28). Pilate at once comes out into the street to inquire what the charge against the prisoner is (v. 29). The Sanhedrin delegation refuses to specify His crime. They simply state that He is a criminal and hope that on the strength of this general statement the procurator will, without going into the details, at once authorize Jesus' death and let them hurry on with His execution. Pilate, with a Roman scorn for Jews that is evident in all this incident, suggests that it might be well for them to give Jesus a trial and dispose of Him legally. The delegation then probably explain that they have tried Jesus and condemned Him to death, but lack authority to execute the sentence. They also tell Pilate that Jesus is an insurrectionist who pretends to be a king, as is evident from v. 33, which will be taken up to-morrow. John has said that Jesus expected to be put to death by a Roman crucifixion rather than by Jewish stoning (v. 32, cf. 12:32-33).

Personal Thought: Read vv. 15-18. If Peter had only overcome His temptation in the beginning,—while he had his friend's support and only one to question him,—he would have conquered.

STUDY XXIX.—Jesus' Final Revelation of God in Death and Resurrection Confirms the Belief of the Disciples**SIXTH DAY: Jesus Before the Procurator (continued). John 18: 33-19: 16**

In 18: 33 there begins a series of remarkable interviews between Jesus and Pilate. John has repeatedly brought individuals and groups face to face with Jesus and noted the effect. There has been no more interesting episode than this one. Read 18: 33-19: 16 and answer as best you can these questions: What did Pilate think of Jesus at the beginning of his conversation with Him? What did He think of Him at the close? What led him to change his opinion? Why did he not do what he felt he ought to do?

Personal Thought: Jesus inevitably judged the men who came into His presence. No one ever stood long before Him without being made more or less distinctly to see himself. Here this morning is Pilate, the Roman, with all the imposing prestige of his office, and before him is a poor Jew. The Roman has the supporting authority of the great nation to which he belongs behind him; the poor Jew has behind Him the leaders of His people trying in malignant hatred to crowd Him into the jaws of death. And yet the two men do not face each other long before Pilate begins to feel what he never realized before, that he is a weak coward, and that his brave words about "power" to release and "power" to crucify are only a confession of cowardice. Jesus secured this result by the power of His personality, and not by the prestige of his office. It was not the procurator before the Messiah; it was Pilate before Jesus. Jesus can bring surely to the surface your inmost sin, and can with equal certainty remove it if you yield yourself to Him.

STUDY XXIX. — *Jesus' Final Revelation of God in Death and Resurrection Confirms the Belief of the Disciples*

SEVENTH DAY: Jesus Before the Procurator (concluded). John 18:33-19:16

Consider in detail these interviews between Pilate and Jesus. Read vv. 33-42. When Pilate had learned from the priests and rabbis in the street that Jesus pretended to be a king, he took Jesus into his official chamber and with something of judicial severity and Roman contempt said to Him: "Do you pretend to be a king of the Jewish people?" Jesus could not answer this question directly. He was, and He was not, a king. He was a king in the best Messianic sense, but He was not a king who sought the political overthrow of the Caesars' empire. So He replied: "Are you asking this question because you seriously suspect me of trying to organize and lead a revolt from the Caesars' control? Or has it simply been reported to you by my countrymen that I regard myself as a Messianic king? Can I have from you a fair independent investigation of the facts, or shall you render your judgment simply on the basis of what the priests and rabbis report?" In this first question Jesus probes for Pilate's weak point. Will Pilate dare to be fair? Pilate replies in impatience: "Do you take me for a Jew? Do you suppose that I concern myself with your petty intrigues and distinctions? Your own people have brought you here to be sentenced to death. What I want to know is what you have done." Jesus says: "I will answer your question. I am, and I am not, a king. I have a kingdom, but it is not won by force of arms. You can easily see that this is so, for I and my followers have never gathered arms nor fought with our enemies." Pilate, either with amused interest, or with a desire to push Jesus to an unequivocal statement that might serve as a basis for an official decision, says: "You really do regard yourself as a king then?" Jesus replies: "You may call me a king if you like. My mission in the world is to call attention to what is true." Pilate says: "Who knows what truth is? That is an idle question that philosophers discuss." Pilate concludes that Jesus is a fanatical but harmless *doctrinaire*, who has become interested in philosophical speculations regarding truth, and suggests to the delegation in the street that they accept His release as their annual Pass-over gift. They reply that they have already selected another prisoner. Read 19:1-6, Pilate, having secured in Jesus' acknowledgment that He is a king, technical ground for endorsing the sentence, seems

inclined to proceed, has Jesus scourged and leaves Him for a time to be the sport of the soldiers. Pilate goes out to the street and announces that he has found nothing criminal in the man, and that He will give Him back to them. He then has Jesus brought out, thorn-crowned, scourged, wearing an old cloak of royal color. He hopes that what he has had done to Jesus will satisfy them. But instantly the priests and officials, maddened by the sight, yell "Crucify! Crucify!" Pilate says if they wish to crucify Him they will have to do it without official endorsement. It would have been hazardous for the Jews to have acted upon this suggestion, and even if Pilate had overlooked the illegality of such action, it would always have been possible for Jesus' followers to say that a great prophet had been illegally put to death as spite work. Nothing would answer except a formal legal execution. The Jews therefore presented a new phase of the case. They say to Pilate that Jesus, by calling Himself the Son of God, has clearly transgressed a definite law against blasphemy, and that Pilate is legally bound as procurator to give effect to this law by signing Jesus' death-warrant. Read v. 7. This statement startles Pilate, and leads to another examination of Jesus. Read vv. 8-9. Pilate, gruff and contemptuous, and feeling that there is something uncanny about Jesus, says: "Fellow, where do you come from? What is your history? Have you anything to do with the gods?" Pilate is superstitious after all! Jesus, who can make no reply intelligible to Pilate, maintains a dignified silence. Pilate says: "Do you not answer *me*? Do you not know that you are wholly in my power?" Jesus replies: "I am not at all in your power. A higher than human power, that could deliver me if it were best, has placed me in the present situation. You must decide what you will do with me, but you are not as guilty as the priest who has forced this situation upon you. Read vv. 10-16. This impresses Pilate, and he tries earnestly to have Jesus released. The hard, shrewd priests, however, frighten him by hinting that they will report him to Rome. It is with angry sarcasm that he says: "Look at your king! Shall I crucify your king?" The priests reply with keener sarcasm: "We have no king but Cæsar." Pilate yields and the episode is over.

Personal Thought: Pilate's reason for letting Jesus be crucified was the same that explains the conduct of the priests and rabbis: he was afraid that he would lose his place if he spared Jesus. Human selfishness crucified Jesus. In the crucifixion of Jesus every selfish man has a chance to see what highly developed selfishness really is.

STUDY XXX.—Jesus' Final Revelation of God in Death and Resurrection Confirms the Belief of the Disciples (*Continued*)

FIRST DAY: The Crucifixion. John 19:17-42

In vv. 13-14 John solemnly gives the place, day, and hour of Jesus' final sentence. He gives the hour as twelve o'clock, while Mark 15: 25 gives nine o'clock as the hour of the crucifixion. As is often said, watches were not in use and time was very inaccurately indicated. Time half-way between nine and twelve o'clock might have been called either. It is significant, however, that although the author of this Gospel seems to be acquainted with the Synoptic Gospels, he does not shrink from the appearance of correcting them, which is a reason for attributing the Gospel to an apostle.

Read vv. 16-30 with careful and reverent attention to all the details, and answer these questions: What evidence is there here as to what Jesus was thinking about on the cross? Especially what is the meaning of His words in v. 30? What evidence is there that the account comes from an eye-witness? Describe the frame of mind in which Pilate dictated the inscription for the tablet at the head of the cross, and in which he made the reply recorded in v. 22. Read vv. 31-37. The hideousness of doing all this in the name of religion comes dramatically out in v. 31. The circumstance in v. 34 seems to the author to be one of great significance (v. 35), though just why it seems so to him is not clear. If we knew all that was being said among the author's heretical contemporaries, in view of whom the Gospel was written, we might understand it better. The motive of the soldier was to make sure that Jesus was dead, and perhaps John is also concerned to cite the phenomenon as evidence that Jesus really died. Modern physiologists have said that the phenomenon is evidence that Jesus' heart had been ruptured, and assert that such rupture is caused by extreme mental distress. If this be so, it is of importance in the effort to determine what really killed Jesus and the significance of His death, which is a topic for later study in the "Teaching of Jesus and His Apostles." Read once more vv. 38-42.

Personal Thought: "I thirst." The supreme revelation of God crying out in helplessness for that which, next to air, is most abundant and most necessary to human life! Yet in this situation is seen the glory of our religion. Ours is a Fatherly God who in seeking suffering love goes even to the uttermost of self-sacrifice for His lost children.

STUDY XXX.—*Jesus' Final Revelation of God in Death and Resurrection Confirms the Belief of the Disciples* (Continued)

SECOND DAY: The Resurrection. John 20:1-18

In the early morning of the second day after the execution of Jesus, one of the women brought painful news to the house where Peter, John, and Jesus' mother (cf. 19:27) were lodging. The grave of Jesus had been robbed, and His enemies probably proposed to subject the body to indignities. Peter and John instantly ran to the tomb. They found the grave clothes in such perfect order as to forbid the theory of grave robbery, and John reached the bold conclusion that there had been a resurrection. Read John 20:1-10. What evidence is there that this account comes from an eye-witness?

It would seem that as soon as Mary Magdalene came near enough to the tomb to see that the stone was rolled away, she left the group of women who, according to the Synoptic Gospels, had started for the grave (Mark 16:1), and hurried back to tell the disciples that the grave had been robbed. She did not, therefore, receive the message given by the angel to the other women who went on (Mark 16:5-6). She came back again to the tomb after the other women had left it, and also after Peter and John had gone away. The death of Jesus had been a great personal grief to her. She had been a peculiarly violent demoniac, and Jesus had restored her reason (Mark 16:9). Read 20:11-18. The sight of one who, seen through her tears, seemed perhaps to be the rich man's gardener suggested that possibly the grave had not been robbed (v. 15). One word, perhaps the one by which she had been called back from awful mental ruin to orderly self-consciousness, revealed Jesus to her (v. 16). She fell at His feet, but He forbade her to touch Him. The old time relationships of the flesh and blood existence could not be resumed, and there had not yet occurred the ascension to the Father which would make intimate spiritual fellowship possible (v. 17). What does the last half of v. 17 show regarding the feeling of Jesus about His disciples?

Personal Thought: "Mary was standing at the tomb weeping." To us who look on from the outside, the sight of this woman weeping bitterly at the grave, unconscious of the fact that all the air about her is tremulous with the joy and glory of the resurrection, is peculiarly pathetic. Perhaps we shall one day so realize the facts of the spiritual world as to have our sorrow for the dead not simply mitigated, as it now is, but really turned to joy.

STUDY XXX.—*Jesus' Final Revelation of God in Death and Resurrection Confirms the Belief of the Disciples (Concluded)*

THIRD DAY: The Resurrection (concluded). John 20:19-31

Read John 20:19-29. What were the disciples afraid of (v. 19)? The last clause in v. 21 sheds light on the last part of v. 17. Jesus, who has in chapters 13-17 proposed to share all things with His disciples, now proposes to share with them His mission. This is in accord with 17:26. He had been sent to reveal God to men, and now the disciples, upon the smaller scale of his personality, are to do the same. There is being slowly developed in the world a great body of Christ, that shall reveal and express the love of God to man. The church of Christ will go mercifully into all the dark places of the earth and perpetuate the activity of its Lord. This truth comes out in more startling form in v. 23. The meaning seems to be that the body of Christ's disciples in the world, possessed by the Holy Spirit, will lead men to repentance and forgiveness as Jesus has been doing. When this body is fully developed and possessed by the Spirit of God, its moral standards and judgments will be those of Jesus Christ Himself. Failure to conform to them will be condemnation. This, of course, has not yet taken place. There is given here, as in the profound, far-reaching discourse of chapters 13-17 (e. g. 17:22), an ideal towards which progress is being made.

Make a brief analysis of the character of Thomas on the basis of the material afforded by John 11:16; 14:5; 20:24-29. In v. 28 the climax of belief is reached in John's presentation. The last member of the inner circle is brought to the fulness of faith. He finally sees in Jesus what Jesus has so long been conscious of being. Jesus is such a revelation of God to him that he can only say with all the devotion of his plain, honest heart, "My Lord and my God!" Is it likely that in v. 29 Jesus had some special persons in view who at the time of speaking had believed without having seen Him? How is what John has written calculated to make his readers continue to believe in Jesus Christ (v. 31)?

Personal Thought: "Life in His name" (v. 31). Life implies growth. Growth, then, comes from being "in His name," that is, from being in close fellowship with His personality. What we shall grow into we can only reverently and gratefully surmise as we read such words as vv. 21-23.

STUDY XXX.—*The Appendix*

FOURTH DAY: Another Appearance of Jesus After the Resurrection. John 21

The Gospel comes to its logical close at the end of chapter 20. Chapter 21 is an *appendix describing another interesting appearance of Jesus to His disciples, famous because of the remark made in it by Jesus, which had been wrongly interpreted by many to mean that the disciple whom Jesus loved would not die.* Read the chapter. Vv. 24-25 seem to have been added by someone in the circle of the author's friends. What traits of Jesus' character that have been uppermost throughout the Gospel appear also in this appendix?

Personal Thought: "Simon, son of John, lovest thou me? . . . Tend my sheep." Mental states that do not result in action are not wholesome. All the intensity of our devotion to Jesus Christ is to express itself in action directed to securing the welfare of our fellow-men.

STUDY XXX.—*The Final Reading of John's Gospel*

FIFTH DAY: John 1-7

The next three days are to be devoted to a rapid review reading of the Gospel of John. After the detailed study of the past few weeks it will be interesting once more to look at the Gospel as a whole. The Gospel can be read through in about an hour and a quarter. To-day read chapters 1-7.

Personal Thought:

"Let me live in a house by the side of the road,
Where the race of men go by—
The men who are good and the men who are bad,
As good and as bad as I.
I would not sit in the scorner's seat,
Or hurl the cynic's ban;—
Let me live in a house by the side of the road
And be a friend to man."

Foss, *The House by the Side of the Road.*

STUDY XXX.—The Final Reading of John's Gospel (*Continued*)

SIXTH DAY: John 8-13

Read to-day chapters 8-13.

Personal Thought:

“For life, with all it yields of joy and woe,
And hope and fear,—believe the aged friend,—
Is just our chance o' the prize of learning love,
How love might be, hath been indeed, and is;
And that we hold henceforth to the uttermost
Such prize despite the envy of the world,
And, having gained truth, keep truth: that is all.”

BROWNING, *A Death in the Desert.*

STUDY XXX.—The Final Reading of John's Gospel (*Concluded*)

SEVENTH DAY: John 14-21

Read to-day chapters 14-21.

Personal Thought:

“I say, the acknowledgment of God in Christ
Accepted by thy reason, solves for thee
All questions in the earth and out of it,
And has so far advanced thee to be wise.”

BROWNING, *A Death in the Desert.*

“Christ liveth in me, and that life which I now live in the flesh
I live in faith, the faith which is in the Son of God, who loved me and
gave Himself up for me.”—PAUL, *Letter to the Galatians.*

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